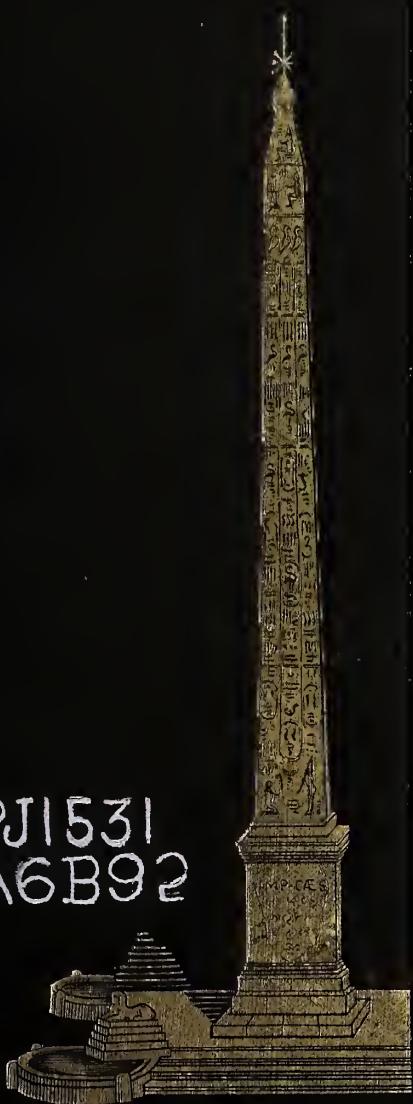


SARCOPHAGUS OF

ĀNCHNESRĀNEFERĀB



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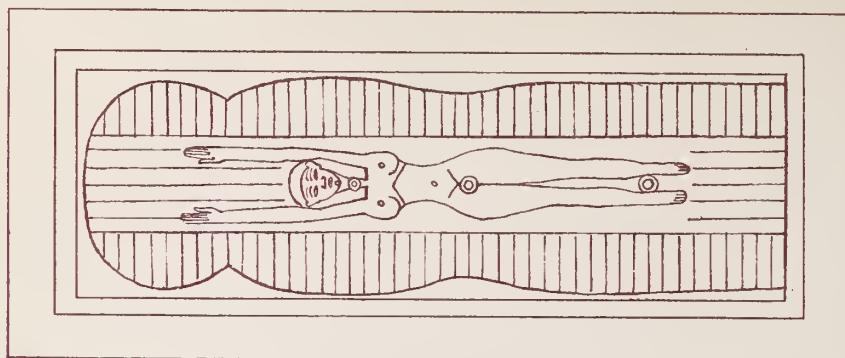




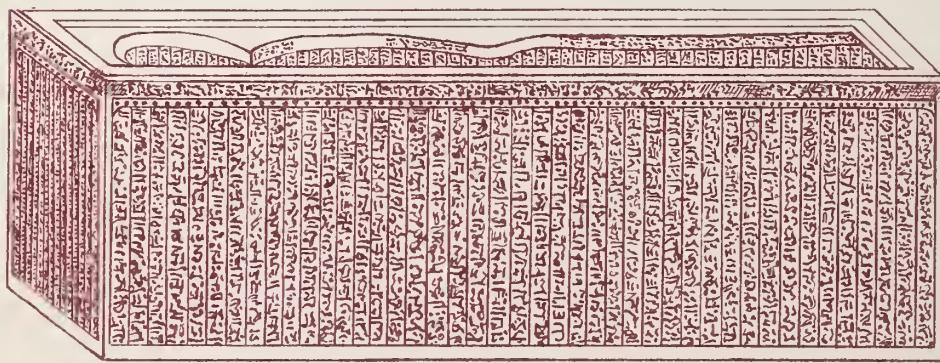
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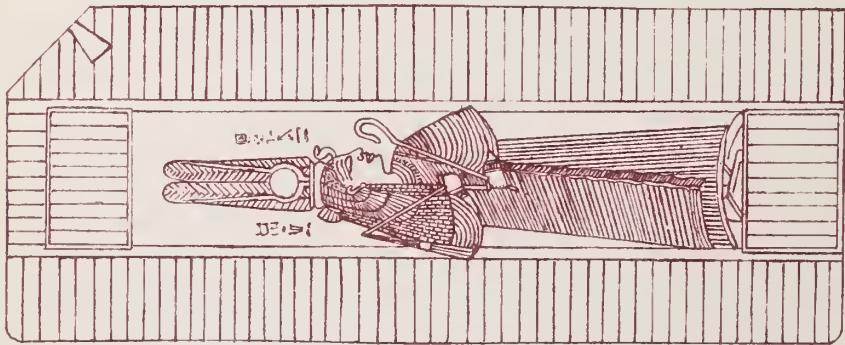
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IN THE BRITISH MUSEUM.



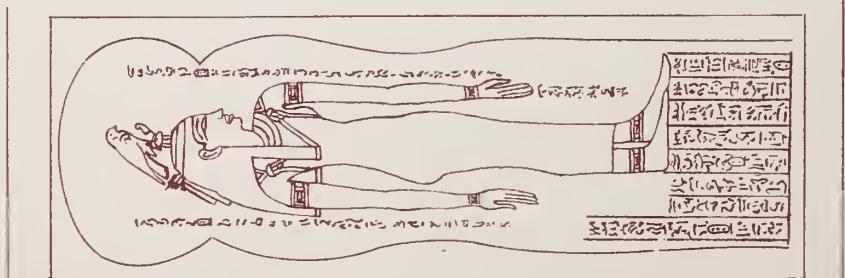
INSIDE OF THE LID.



CHEST.



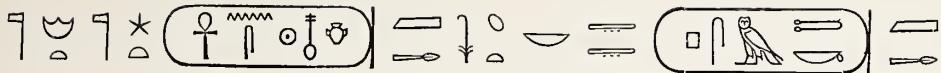
OUTSIDE OF THE LID.



A. B. Martin del. 1885.

FIGURE AT THE BOTTOM OF THE CHEST, INSIDE.

Scale, about  $\frac{1}{2}$  inch to a foot.



—♦—

# THE SARCOPHAGUS

OF

## ANCHNESRANEFERAB,

QUEEN OF AHMES II, KING OF EGYPT.

ABOUT B.C. 564-526.

BY

E. A. WALLIS BUDGE, M.A.

CHRIST'S COLLEGE, CAMBRIDGE.

ASSISTANT IN THE DEPARTMENT OF ORIENTAL ANTIQUITIES, BRITISH MUSEUM.

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1885.



## P R E F A C E.

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HE object of the present work is to give to scholars a complete copy of the text which is inscribed on the outside and inside of the Sarcophagus of Ān᫃nesrāneferāb ; and an interlinear transliteration and translation, which may be useful to beginners, and to those who take an interest in the Egyptian language. The translation underneath the text is as literal as the difference between the English and Egyptian languages will allow ; but for the convenience of the reader a free rendering of the whole has been given in the Introduction. As the genders of the nouns in the Egyptian text are often confounded, the same confusion has at times proved unavoidable.

In the preparation of this work I have had much assistance from my revered chief Dr. Birch, who with his characteristic generosity, has allowed me to draw freely upon the boundless wealth of his learning. From Mr. Le Page Renouf I have received the greatest help ; and, in spite of the innumerable calls upon his time, he has allowed me to read over the whole text and translation with him

twice, and has assisted me in the correction of the proofs. To these veterans among Egyptologists I tender my grateful thanks. Owing to the kindness of Mr. W. H. Rylands, F.S.A., who supplied the drawings from which the uncommon hieroglyphics were made, the text on the Sarcophagus has been exceedingly well represented in type; while the excellent drawings of Mrs. Rylands (*née* Martin) will give a correct idea of the arrangement of the text, and the character of the reliefs on the cover and inside of the Sarcophagus. The whole of the Egyptian type used in this book has been set up by Mr. C. T. Fisher: no small task in the case of a text containing about 20,000 characters.

E. A. W. BUDGE.



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## INTRODUCTION.

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**H**E black marble Sarcophagus<sup>1</sup> of Anxnesrāneferāb is preserved in the British Museum, and forms No. 32 of the National Egyptian Collection. It was hewn out of a solid piece of marble ; it is 8 ft. 6½ in. long, 3 ft. 9 in. wide, and 3 ft. 6½ in. high. The outside and the inside of both "chest" and cover have been beautifully smoothed, and, excepting the space occupied by the figures of Athor and the goddess Nut or heaven, are entirely covered by well-formed incuse hieroglyphics, arranged for the most part in perpendicular lines. The cover is slightly vaulted<sup>2</sup> at the sides, and on the outside rises to a rectangular panel in which, in bas-relief, is the goddess Athor. She is represented in profile, standing facing to the left, and on her head she wears the solar disk, plumes, and horns. She also wears a head-dress composed of the body and wings of a vulture, with an uræus in front ; and round her neck is a collar. She is draped with a fringed garment extending from her neck to her ankles ; it covers her wrists, and while its inner part has vertical folds, its outer has horizontal. She also wears sandals with high ankle straps. In her right hand she holds the whip  χu, and in the left the symbol of

 <sup>1</sup> Properly speaking, "chest" or coffin. The Egyptians called such a thing *tebu* or *telt* "a box." Coptic, ΘΕΒΙ, ΘΗΒΙ, ΤΗΒΕ, *cippus, arca sepulchralis, τάιβε*, *ταιβι* *urna*; Hebrew קְבֻרָה, Chaldee מִבְנֵת אֶתְבָּה, Arabic قَبْوَت, Ethiopeic ታብት :

<sup>2</sup> This shape is peculiar to the coffins of the XXVIth Dynasty. (Dr. Birch, in Wilkinson's "Ancient Egyptians," Vol. III, p. 490.)

power ? *hek*. Over her head, and beneath her feet, are two panels containing ten and nine lines of hieroglyphics respectively. On the sides of the cover the lines of inscription are at right angles to the figure.

Inside the cover of the sarcophagus is a full-length naked figure of the goddess Nut or heaven, represented full face, and wearing a wig. Her arms are extended over her head, and she is intended to represent heaven bowed over the earth, which she touches with her hands and feet. Under her chin, at her waist, and between her legs is a representation of the disk of the sun; above her head and beneath her feet are perpendicular lines of inscription, while on the right hand and the left the lines run at right angles to the figure.

On the bottom of the coffin inside stands the goddess Athor, profile facing to the right. On her head are the hawk and feather, emblem of the West, and round it she wears a fillet. A collar encircles her neck; her wrists are decorated with bracelets, and her feet with anklets. Athor was identified with Nut, and her connexion with the West allied her with the setting sun or the god Atum, of whom she was the wife. Hence she is found inside coffins, on the board on which the mummy was laid, receiving him as it were into her arms as the earth or West, while Nut, as the heaven, on the inner part of the lid, covers the body of the deceased.<sup>1</sup> Before and behind the goddess is a perpendicular line of hieroglyphics, and beneath her feet are eight others. It will be seen that the arrangement of the figure and inscription on the in and outside of the cover, and on the bottom of the coffin inside, is the same.

The outside of the coffin contains 116 perpendicular lines of hieroglyphics, divided by straight lines which were originally filled in with red colouring. At the top of the lines is a representation of heaven studded with five-rayed stars; and above this is a horizontal line of hieroglyphics, which beginning at the head of the coffin and reading in

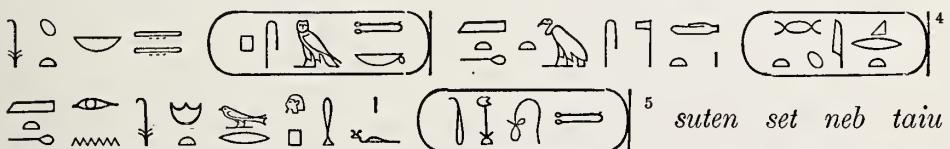
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<sup>1</sup> Dr. Birch, in Wilkinson's "Ancient Egyptians," Vol. III, p. 119.

a left-hand direction, runs round the four sides of the coffin. Of this line we shall speak further on. Parts of a few lines at the foot of the coffin and the cover are broken away; but this damage was done at a very early date, probably during the reign of Cambyses.

In the *Moniteur*, 25 Juillet, 1833, Champollion-Figeac stated that according to a note sent by M. de Verinnac, the Commander of the *Louxor*, the sarcophagus was found at Thebes, behind the Ramesseum, at the bottom of a funereal pit sunk in the rock to a depth of 125 feet.<sup>1</sup> It was taken to Paris together with the Luxor Obelisk,<sup>2</sup> but was subsequently purchased by the Trustees of the British Museum.

The coffin was originally hewn out and inscribed for Anx-nesrāneferāb,<sup>3</sup> the queen of Amāsis II, one of the kings of Egypt of the XXVIth Dynasty. According to our inscription she was



<sup>1</sup> "Égypte Ancienne," Champollion-Figeac : Paris, 1839, p. 375 ; Wiedemann, "Aegyptische Geschichte," p. 658 ; Leemans, 'Lettre sur les monumens égyptiens portant des légendes royales,' pl. xxiv, and p. 122.

<sup>2</sup> See Lebas, "L'Obélisque de Luxor :" Paris, 1839.

<sup>3</sup> but also and .

See Mariette's "Karnak," pl. 56, *a*; Lepsius, "Denkmäler," III, 273, *e, h*; 274, *a, h*; Rosellini, "Mon. Re." pl. 13, etc. The signs were added to the cartouches at a later period than that in which the coffin was made, and are an appellation of Amen-hotep, the second occupant of the coffin.

<sup>4</sup> Other forms are and and they read

Nitāqt-séretenpimuntu (Lepsius, "Königsbuch," Taf. XLVIII). The signs added to this cartouche form the name—Ta-sere-pi-Mentu—of the mother of the "royal scribe, Amenhotep."

<sup>5</sup> Also and .

*Psamtek māχeru mut-s nutār tūat Nitāqart mātχeru āri en suten hemt urt hetep hen-f Tχauat*, “Royal daughter of the lord of the two earths Psammetichus; her mother (was) the nutār tūat Nitocris, the daughter of Taxuat, the great one the divine spouse and first one of his majesty (Necho).” Her brother was Uah-āb-rā or Apries, and they both were the children of Psammetichus II and Nitocris, and the grandchildren of Necho and Taxuat. The XXVIth or Saïte dynasty was formed by the following kings:—



*Uah-āb-rā*, or Psammetichus I.



*Nem-āb-rā*, or Nekau.



*Nefer-āb-rā*, or Psammetichus II.



*Iāā-āb-rā*, *Uah-āb-rā*, or Apries.<sup>1</sup>



*χnum-āb-rā*, or Ālmes (Amāsis) the son of Neith.



*Ānχ-ka-en-rā*, or Psammetichus III.<sup>2</sup>

Amāsis the husband of Ānχnesrāneferāb was originally a general in the army of Apries, who carried on wars against the

<sup>1</sup> The Pharaoh of Jeremiah xliv. 30.

<sup>2</sup> For the length of reigns of these kings, see the table in Wiedemann, “Aegyptische Geschichte,” p. 602; Ebers, “Disquisitiones de dyn. 26 regum Aegyptiorum,” 1865.

enemies of Egypt most successfully. He attacked and defeated the inhabitants of Cyprus ; he conquered the armies of Tyre and Sidon, and made himself master of Phœnicia and Palestine.<sup>1</sup> At this time Zedekiah the king of Judah, who had been made king by Nebuchadnezzar II, made an alliance with Apries or Hophra, who marched against the Babylonian king. The Babylonian army withdrew, and recommenced their attack upon Jerusalem. Zedekiah looked to the Egyptians in vain<sup>2</sup> for help in this crisis, and the city was captured B.C. 558. Jeremiah and a large number of people fled to Taphnes, and distributed themselves throughout the cities of the Delta,<sup>3</sup> and Nebuchadnezzar was now virtually master of the East. A little later Apries made an alliance with Adiakran, king of the Libyans ; but between this nation and the Greek colony of Cyrene a strife had broken out, and Apries was compelled to send a general and an army to quell the disturbance. The Egyptian army was defeated at Irasa,<sup>4</sup> at the spring called Theste. When the remainder of the army arrived in Egypt, and found that they had been purposely sacrificed to the ambitious will of their master, they broke out into open rebellion. Then Apries and his favourite general Amāsis began to address the troops to try and reduce them to obedience. And while the latter was speaking to the mutinous subjects of Apries, one of the soldiers came up behind him, and putting a helmet on his head, said that the whole army were willing to acknowledge him as king. Amāsis accepted the honour, and became their leader. When Apries heard this, he sent Patarbemis to bring Amāsis back in submission to him. His embassy was in vain,

<sup>1</sup> Birch, "Egypt," p. 180 ; Wilkinson, "Ancient Egyptians," I, p. 115 ; Wiedemann, "Aegyptische Geschichte," p. 636.

<sup>2</sup> Ezek. xxix. 6, 7.

<sup>3</sup> Birch, "Egypt," p. 181 ; Wiedemann, p. 637.

<sup>4</sup> Herodotus, IV, p. 159 ; and see the notes in Rawlinson's edition. Battus, surnamed the "happy," was king of the Cyrenæans at that time.

and the king was so exasperated that he ordered the ears and nose of Patarbemis<sup>1</sup> to be cut off. This outrage had the effect of causing many of the supporters of Apries to go over to the insurgents. Apries then collected his auxiliary troops composed of Ionians and Carians, and with these he marched against his rebel subjects. Both armies met at Momemphis, and Apries and his troops were defeated by Amāsis and the native forces. He was taken to Saïs, his former royal residence, and treated with the greatest kindness by the conqueror. Eventually the people were dissatisfied, and they demanded that he might be delivered up to them. This being done, he was strangled and buried in the family tomb of the Saïte princes within the temple of Neith at Saïs.<sup>2</sup>

Āḥmes or Amāsis now became king of Egypt. He was a native of Siuph, and there are various opinions as to the origin of his greatness. It is related<sup>3</sup> that he presented Apries with a chaplet of flowers on his birthday, and the monarch was so delighted with it, that he sent and invited him to the feast, at the same time admitting him among the circle of his friends; and Diodorus says that he was a man of great importance. It is very probable however, that he was a man of ignoble origin,<sup>4</sup> and that he owed his greatness more to accident than design. Wiedemann<sup>5</sup> thinks that Apries and Amāsis reigned jointly from b.c. 570—564, for in a bas-relief<sup>6</sup> from Memphis we see King Apries followed by the divine person of Amāsis consecrating a temple. Both rulers are here shown together, but Apries has the precedence, as being the lawful king of Egypt, while Amāsis as

<sup>1</sup> Birch, "Egypt," p. 181; Wiedemann, "Aegyptische Geschichte," p. 638.

<sup>2</sup> Herodotus II, p. 169.

<sup>3</sup> Wilkinson, "Ancient Egyptians," p. 121.

<sup>4</sup> Birch, p. 162; Herodotus II, p. 172; Diodorus I, p. 68.

<sup>5</sup> "Aegyptische Geschichte" p. 640.

<sup>6</sup> Champollion, "Mon." IV, p. 443, No. 1; Rosellini, "Mon. Re," p. 153, I; "Mon. Stor," II, p. 140, *et seq.*

co-regent occupies the second position. Also the name of a person has been found which is composed of those of both kings, viz., Åhmes-sa-Neit-Rā-uah-áb.<sup>1</sup> It was during the joint rule of Apries and Amāsis that the expedition of Nebuchadnezzar II against Egypt, took place.<sup>2</sup> Egypt, exhausted by the battle against the Cyrenæans and the strife between Amāsis and Apries, offered but little resistance, and Nebuchadnezzar was enabled to plunder the country to his heart's content. It is very probable that after the spoiling of Egypt Nebuchadnezzar withdrew from the country, for apparently the object of most Assyrian and Babylonian conquerors was to waste and destroy a country, having pillaged the towns and cities. And it is evident from the showing of their own annals that wherever they went they left a track of desolation far and wide behind them.

The name of Amāsis is found on monuments all over Egypt, and the remains which exist prove that he was a vigorous and active builder of beautiful edifices. He beautified the temples at Saïs and Memphis,<sup>3</sup> and his greatest work of all was the bringing of the monolith shrine from Elephantine to Saïs, a distance of about 700 miles. It required the labour of 2,000 boatmen for three years to transport it, and it weighed about 500 tons.<sup>4</sup> Amāsis treated the Greeks with great cordiality, and he made rich presents to the inhabitants of Delphi, Cyrene, Lindus, Rhodes, and Samos.<sup>5</sup> He gave the Greeks who were in Egypt a place called Naucratis to dwell in, which in a short time became the capital for Greek commerce in Egypt. Amāsis is said to have been remarkable for his wisdom and for the laws which he laid down for his country.

<sup>1</sup> Pierret, "Rec. d'Inscr." p. 82; Revillout, "Rev. Égypt." I, p. 51.

<sup>2</sup> Schrader, "Aegypt. Zeit." 1879, pp. 45-47; Wiedemann, *ibid.*, 1878, pp. 2-6, 87-89.

<sup>3</sup> Wilkinson, "Ancient Egypt," I, 127, 128.

<sup>4</sup> Birch, "Egypt," p. 182.

<sup>5</sup> Pliny, XIX, p. 2; Herodotus, II, p. 182.

He married Ānχnesrāneferāb, by whom he probably had no issue, and Tent-χeta, the daughter of Pa-ṭu-Neit, the priest and prophet of the god Ptah. This latter lady was the mother of Psammetichus III. On a stele of this time a queen called χā-teb-ti-ārt-bet<sup>1</sup> is mentioned. Herodotus too adds<sup>2</sup> that Amāsis took a lady called Ladice, of the city of Cyrene (with which he had made an alliance), to wife, but the monuments do not mention her name. Towards the close of the reign of Amāsis Cambyses raised an army, and determined to conquer Egypt. According to Herodotus<sup>3</sup> the following was the reason: Cambyses sent a herald to Amāsis, demanding his daughter in marriage. Amāsis did not care to decline the offer absolutely, but in her stead he sent Nitetis, the daughter-in-law of Apries, and the last descendant of the line of Psammetichus I.<sup>4</sup> When Cambyses found out that he had been deceived, he was filled with fury, and hearing the facts of the rebellion against Apries, and the seizure of the throne by Amāsis, he set out on an expedition against Egypt immediately. Before the Persian army could reach Egypt Amāsis died, b.c. 526 or b.c. 527, after a reign of about forty-four years. When Cambyses arrived in Egypt he showed his anger in a most furious manner; he destroyed temples and buildings, seized all property of value, whether public or private, and all statues composed of precious metal were sent to Persia. Not content with this, when he came to Saïs<sup>5</sup> he entered the palace of Amāsis and ordered that the body of Amāsis should be brought out of its sepulchre. This being done, he commanded the attendants to scourge the body, to prick it with goads, and to pluck out the hair. Afterwards Cambyses ordered the body to be burned; but this story has been doubted by many authorities. The queen of Amāsis, Ānχnesrāneferāb, was buried at Thebes, but

<sup>1</sup> Wiedemann, "Aegyptische Geschichte," p. 659.

<sup>2</sup> Herodotus, II, p. 181.

<sup>3</sup> Herodotus, III, 1, 2.

<sup>4</sup> Birch, "Egypt," p. 184.

<sup>5</sup> Herodotus, III, 16.

even this did not apparently prevent vengeance from being wrecked upon her body. Champollion-Figeac<sup>1</sup> says that from observations made on the spot by M. le Bas and M. Verinnac, it was evident that (1) the funereal pit wherein the queen was buried was violated at a very remote period, (2) that the sarcophagus had been opened, (3) that the mummy had been drawn out, (4) that it had been burnt very near the sarcophagus, (5) and that charred bones were to be seen among the *débris*.

The coffin appears to have had two occupants, the mummy of the queen, and that of a man of high rank; and various alterations were made in the inscription to make it suitable and applicable to the latter. Throughout the inscription the queen is generally addressed as "thou, thee," Hail to thee, etc., with the fem. suffix  $\Delta$  or  $=$ . Inside the coffin,  $\frac{1}{\Delta}$  is frequently used; but that is owing to the fact that it was considered of common gender. The letters that are found most frequently altered are  $=s$ , and  $\Delta t$ ; the first,  $=s$ , is made into  $\Delta s$ , and the second,  $\Delta$ , into  $\Delta$ : and these alterations were intended to make the suffix masculine. From the former it would be impossible to say whether the  $=s$ , or the  $\Delta s$ , had been cut first, but from the latter we learn certainly that the feminine suffix  $\Delta t$  had been written first. In this case the addition to the character which was intended to make it masculine was inscribed after the sign  $\Delta t$  had been made. Where the letter  $=$  occurs as the fem. suffix it has usually been altered into  $\Delta$ . The name of the queen remains unaltered, but the signs  $\square \frac{1}{\Delta}$ , "Pi-Mentu," have, in some parts of the inscription, been added to the cartouche containing her name. These form a cognomen of the royal scribe Amen-hetep, who, in later days,

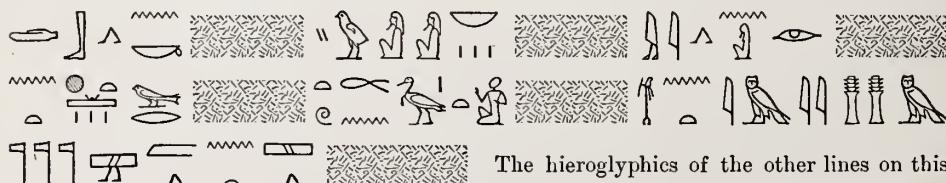
<sup>1</sup> *Moniteur*, Juillet 25, 1883; "Égypte Ancienne," p. 375. He imagined that the tomb and funereal well had been closed up again with huge stones during the XXVIIIth or XXIXth Dynasty.

appropriated the coffin ; and by the alteration of the feminine suffixes into masculine it was intended to make the inscription refer to him. His mother's name Taśere-pi-Mentu, has very frequently been added to the cartouche containing the name of Nitocris the mother of Ānḫnesrāneferāb. Unless however, the coffin was used for the mummy of Āmen-hetep, a royal scribe, and a person of high rank at a period subsequent<sup>1</sup> to the XXVIth Dynasty, it is extremely difficult to account for the line of hieroglyphics which runs round the outside of the coffin above the ornament and perpendicular lines of inscription.

When the cover was forced open, most probably during the reign of Cambyses, some parts of the edges of the coffin and its cover were broken away. Parts of the top and bottom right hand corners of the cover are wanting, and an attempt was made in ancient days to repair these damages, for the sockets of the dowels<sup>2</sup> still remain. A piece of the body of the coffin at the top right hand corner was chipped off ; but the workman who inscribed the line of hieroglyphics made the characters smaller underneath the fracture, and some of them he carved upon it. Unfortunately a large portion of the line is broken away, but what remains is here given. The signs are given (as far as the difficulties of type will permit) in the order in which they occur.

<sup>1</sup> Probably about 300 B.C.

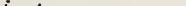
<sup>2</sup> At the top corner are parts of five lines of hieroglyphics, which face to the right. The characters which remain are :—



The hieroglyphics of the other lines on this side of the cover face to the left, and read from left to right : they do not appear to have any connection with the parts of the lines above.

*Inscription of the royal scribe Amenhetep, the son of Taserepimentu,  
inscribed on the Sarcophagus of Anxnesraneferab.*

A.							
	ānχ	ba-k	tat-tuṭ	ren-ek	renp	t'et - ek	em
<i>Lives soul thy, established [is] name thy, renewed [is]</i>						<i>body</i>	<i>thy</i>

				
Áa - t'a - mutet	ermā	áru	šes	hennu
<i>Aat'amut</i>	<i>near the forms [which] follow the hennu boat</i>			

āmaχu	χet	Rā	śer	ren-ek	men
[and] the { justified dead }	[who follow] after }	Rā	near name thy	established [is]	house thy,

kerut - ek	mentu em	nut-ek			xetem	

<sup>1</sup> The letters A, B, C, D, indicate the head, left hand side, foot, and right hand side of the coffin respectively.

<sup>2</sup> The name of the mountain containing the Theban Acropolis, situated between the temples of Deir-el-Medineh and Medinet Abou. (Brugsch, Géog., p. 988.)

<sup>3</sup> A large number of the hieroglyphs in this inscription have been especially prepared by Messrs. Harrison and Sons, from drawings by W. H. Rylands, Esq., F.S.A.

B. *ha, the smer first and second*

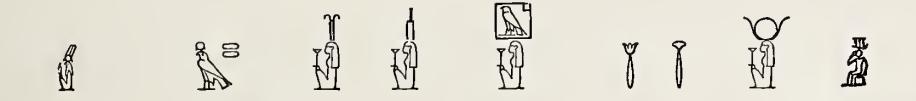
meh ab en suten em nu ta-hat' qenu ám menfit  
 filling the } of the king in the towns of { Upper } mighty among soldiers,

χerp	qenu	ta	šenātu	- ref	an	tet	- f

1 em around [it]   2 rerut to those in it,   3 er to   4 ámu-s those   5 saru-f goes he   6 er netnet to proclaim   7 sxe-r-f plan his   8 ánu to

  
hotep āau nu Bek - t sept sahu t'a ab xu re  
chiefs of Egypt furnishing counsel, health of heart, glory of mouth,

  
erta tut en at - nef hen Mentu Rā neb Ånnu Resu  
giving the hand to the destitute, priest of Mentu Rā, lord of Hermonthis,

  
Ra Heru-chuti Nit ... Hather taiu ..... Her-pa-xrat  
Mentu Ra, Harmachis Neith ... Athon { of Upper and Lower Egypt } .... Harpocrates,

  
Her-Ämen Hapi Heru Rā Seb Tmu Åsar Ptah  
Hor-Ammon, Apis, Horus, Ra, Seb, Bast, SeXet, Tmu, Osiris, Ptah,

  
Sekar ... IV heq hat nu ... en hat en hat en Annu Resu .....  
Socharis, { chiefs four, } ruler of temple of ... of temple of Hermonthis .....

C.   
en hat ..... Chnum aa neb Äbt  
of the temple ..... Chnumis, great lord of Elephantine,

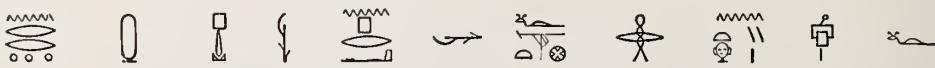
<sup>1</sup> It is by no means certain that the fragments of inscription which follow are in their right order; and as some of them are wanting it is very difficult, if not impossible, to assign to those that remain their proper positions.


  
 Ämen I-em-hetep nā en ..... en hat en  
 Amen, Imouthis, scribe of ..... of the temple of


  
 Keskeset Ast nā hat en Kebti Tahuti .....  
 Keskes, Isis, scribe of temple of Coptos, Thoth .....

**D.** 
  
 en en Ännu .....  
 of [temple] of Heliopolis .....

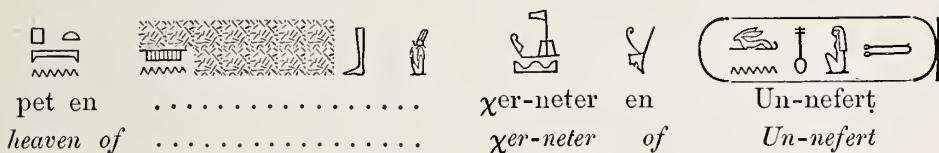

  
 Rā Hather hent Ämenti ..... qebeh suten nā Ämen-hetep  
 Ra, Athor, regent of the west, .... libationer, royal scribe Ämenhotep


  
 en rer ren pa t'a nprā ..... her enti her sa - f  
 ..... with those behind him,

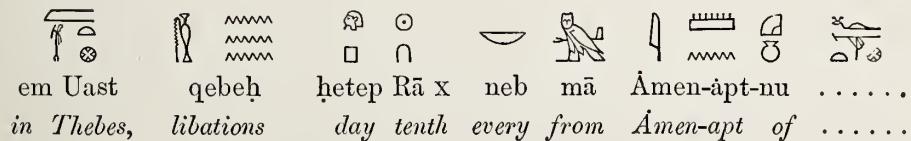
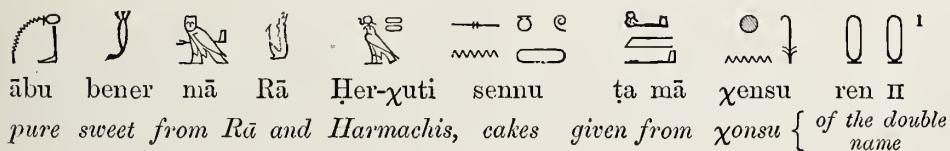

  
 Pi - ment mātχeru se mā enen ..... mātχeru  
 Pimentu, triumphant, son of a like ..... triumphant,


  
 ári en neb pa Ta-śere - pi - ment mātχeru mā χetem  
 son of {lady of the house} Ta-sere pi-mentu, triumphant, as [is] shut

<sup>1</sup> Apollinopolis parva. (Brugsch, Dict. Géog., p. 864.)



May not be repulsed arm his in {heaven, earth, and underworld,} may be given to him fields



This line of inscription is evidently of the class which is found in the Ptolemaic times. I am unable to translate the whole of it—this must be left to the scholars who have studied this class of inscriptions with particular attention—but the following are a few facts which may be gathered from it. The line begins

<sup>1</sup> The second name was Nefer-hetep.

with, “Thy soul lives, thy name is established, thy body is renewed in Amenti, near the forms which follow the *hennu* boat, and the faithful dead who follow Rā after thy name, thy house is established and thy heirs are established in thy town.” A little further on is a representation of a bier with the mummy of the deceased lying upon it. At the head of it Nephthys is seated, and at the foot Isis, each with their hands raised. Then come the words, “Shut is the heaven to that which is in it, shut is the earth to that which is in it, shut is the sarcophagus of the Osiris” (or deceased). After this the rank and dignities of the deceased are mentioned. He was *erpā hā*, or “first prince,” and *smer uātā*.<sup>1</sup> These titles were only conferred upon persons of the highest rank. He was also “the great prince at the head of mortals, filling the heart of the king (*i.e.*, performing his desires) in the towns of Northern Egypt. He was “victorious as a soldier,” he was a “wall of stone behind his town Hermonthis, a wall of steel outside its people; he furnished counsel, gave health to the heart, glory to the mouth, and stretched out his hand to the poor. He was priest of Mēntu-Rā, the lord of Hermonthis, of Mēntu-Rā, Harmachis, Neith . . . . Athor, of Upper and Lower Egypt, Isis(?), Harpocrates, Hor-Ammon, Apis, Apis Mnevis, Horus, Rā, Seb, Bast, Sexet, Tmu, Osiris, Ptah and Socharis. He was ruler of the temples of Hermonthis and Keskes, and he was scribe of the temple of Coptos. A little farther on the name of the deceased—Āmenhotep—is given. His mother’s name was Taśere-pi-Mēntu, that of his father is effaced; but we learn that he held the same appointments as his son, Āmenhetep. Next follows the prayer that the hand of the deceased “may not be repulsed in heaven, earth, or the nether world, that there may be given to him fields in the Sexet Aaru, sepulchral meals and food daily, together with all good, pleasant, and pure things from Rā and

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<sup>1</sup> Erman, “Aeg. Zeit.” 1882, p. 8; Lepsius, “Denkmäler,” II, pl. 121, 111, 55a.

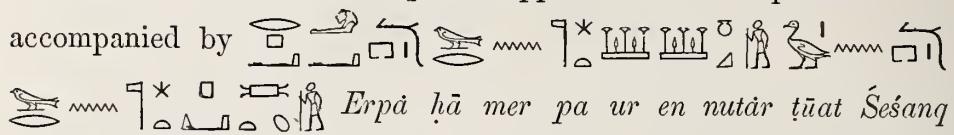
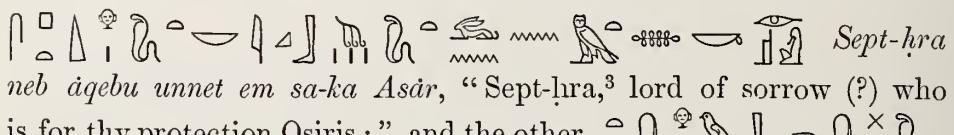
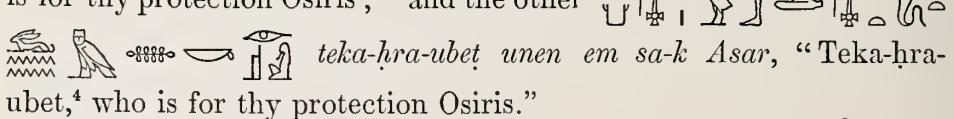
Harmachis, cakes from Chonsu of the double name in Thebes, and libations every tenth day from Åmen-åpt of .

Ānχnesrāneferāb is the best known, and was the most important wife of Amāsis. That she was buried during the most prosperous times of the XXVIth Dynasty is certain, from the magnificence of her sarcophagus, and her place of burial at Thebes. In this city she appears to have founded two temples.<sup>1</sup> The scenes at the entrance of the temple J represent Psammetichus III and Ānχnesrāneferāb standing before the god Åmen-Rā.<sup>2</sup> Inside the door the queen is represented standing, making an offering of truth, *māt* , to the same god. Above the god is written: "Åmen-Rā, lord of the thrones of the two earths, great god. We give to thee life and all power, O nutár tūat—Ānχnesrāneferāb living for ever, divine daughter of Psammetichus triumphant." Behind her stands Šešanq, holding a flabellum. Above Åmen-Rā is written: "We give to thee all health and dilation of heart." There is a scene also in which Anχnesrāneferāb is shown together with Amāsis doing homage to the Theban deities Hather and Rā, while the queen stands before Isis, Mut, Ptah, and Seχet.<sup>3</sup> In the "Denkmäler"<sup>3</sup> Ānχnesrāneferāb is represented holding two sistra before Åmen-Rā, while behind this god stands Chonsu, with disk, horns, and uræus upon the head. In his hands he holds the whip, symbol of sovereignty, and a sceptre, the head of which is composed of the symbols of life and stability. Elsewhere the queen is represented making an offering to Mentu-Rā , and to Ptah, the "lord of heaven" (iii, 273 *f*). In another place (iii, 274 *a*, Åmen-Rā appears holding the arm of the queen Ānχnesrāneferāb. In the greater number of

<sup>1</sup> Birch, "Rev. Arch." IV, pp. 623–630; Rosellini, "Mon. Re," pl. 13, Nos. 50–53.

<sup>2</sup> Mariette, "Karnak," pl. 2, H and I; pl. 56, *b* and *c*.

<sup>3</sup> III, pl. 273, *e-h*; pl. 274, *a-h*.

the scenes in which the queen appears she is represented as accompanied by  Erpa hā mer pa ur en nutār tūat Šešanq se en mer pa ur en nutār tūat Petānit, “the Erpa hā, the major-domo of the nutār tūat,<sup>1</sup> Šešanq the son of the major-domo of the nutār tūat,<sup>2</sup> Petaneit.” Mariette mentions that by the door of the “sanctuary” two uræi are sculptured. The one is called  Sept-hra neb aqebu unnet em sa-ka Asar, “Sept-hra,<sup>3</sup> lord of sorrow (?) who is for thy protection Osiris;” and the other  teka-hra-ubet unen em sa-k Asar, “Teka-hra-ubet,<sup>4</sup> who is for thy protection Osiris.”

The text inscribed upon the coffin is apparently made up of a series of extracts from many other texts, and the copies before the sculptor were probably in Hieratic. Parts of the text appear to have been copied from copies of the “Pyramid texts,”<sup>5</sup> and passages of the 136th chapter (as well as portions of others) of the Book of the Dead have been inscribed. The greater part of the text however, is occupied by the prayers of the deceased to the gods, and their responses; and parts of songs with the refrains, “To the West,” “She has begun,” have been introduced. The following is a free rendering of the text, and although the lines are numbered for the convenience of reference, yet the order of the words is at times necessarily different.

<sup>1</sup> See also British Museum Tablet, No. 835.

<sup>2</sup> Mariette, “Karnak,” pl. 77. Text.

<sup>3</sup> i.e., “Whose face is provided.”

<sup>4</sup> i.e., “the blazing face which burns.”

<sup>5</sup> “Recueil de Travaux,” Vols. III, IV, V. Paris. 1882, 1883, 1884.

## TRANSLATION.

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ON THE RIGHT HAND SIDE OF THE GODDESS, ON THE OUTSIDE  
OF THE COVER.

1. In front of thee is the regent of the West, the goddess Athor :

ON THE LEFT HAND SIDE OF THE GODDESS, ON THE OUTSIDE  
OF THE COVER.

2. and behind thee are the two hands of thy genius.

OVER THE HEAD OF THE GODDESS, ON THE OUTSIDE OF THE COVER.

3. Hail, divine spouse Osiris Ānχnesrāneferāb, triumphant!<sup>1</sup>
4. Thy head is lifted up, there is steel in thy limbs and gold in thy *pure* members;<sup>2</sup> the vital heat of thy mouth, and the breath coming forth from thy nostrils is neither driven back<sup>3</sup> nor annihilated.
7. It is not Sut, but the goddess Nut who, filling the heavens with her<sup>4</sup> starlight and thy mouth with breath, hath given thee of the breath which is in her, and of the warmth which is in her mouth.
10. Thy limbs are graven with life ; thou livest as the stars live in their
11. seasons of life : let Osiris be awakened, let the prostrate Osiris be roused up, stand and prevail with thy body !

AT THE FOOT OF THE GODDESS, ON THE OUTSIDE OF THE COVER.

12. Hail, divine spouse Osiris Ānχnesrāncferāb, triumphant !
13. whose mother was the “*nutār tūat*”<sup>5</sup> and divine spouse Nitocris, triumphant, mayest thou remain in peace !

---

<sup>1</sup> Read always *mātχeru*. Literally, “one whose word is law.” (Renouf.)

<sup>2</sup> Read     for     ; *hāu* for *au*; and *hān* for *hā* (line 117).

<sup>3</sup>   (page 1), apparently a sculptor’s mistake for  .

<sup>4</sup> Read  for  (page 2).

<sup>5</sup> The name of a dignity, borne by queens and ladies of high rank

14. Says Rā to thee : "O thou guided by the great god, come,<sup>1</sup> go to heaven,
16. Come forth from the gates<sup>2</sup> of the horizon, and look at Seb.  
O thou who art endowed with soul like a god, adored like a
17. god; O soul living among men, divine power dwelling among the spirits,  
possess thou thy divine body."
18. The divine spouse Osiris Ānχnesrāneferāb, triumphant, has come.
19. Thou art endowed with soul like a god, and thy bones are tied by Tmu  
following after<sup>3</sup> his glory.
20. The divine spouse Osiris Ānχnesrāneferāb, triumphant, comes daily
21. from Heliopolis :  
her heart is given to her in her body, her face is like that of a jackal,  
her limbs are like steel, her soul is within her, and her life is behind her.

PERPENDICULAR LINE BEHIND THE GODDESS, ON THE OUTSIDE  
OF THE COVER.

22. Hail<sup>4</sup> "nutār tūat," Osiris, royal daughter of Psammetichus, triumphant,  
lord of the two countries, Ānχnesrāneferāb, triumphant !  
Thy soul flies up among the followers of Rā, thy body is buried in the  
western heaven, thy soul is worshipped among the constellations, and  
is not imprisoned in the house of Seb.

PERPENDICULAR LINE IN FRONT OF THE GODDESS, ON THE OUTSIDE  
OF THE COVER.

23. Hail divine spouse,<sup>5</sup> Osiris Ānχnesrāneferāb, triumphant !  
At thy coming forth from Tasert, all those who are in Amenti make  
acclamations to thee.  
The gods of the orbits embrace thee before thy lodge in the secret  
house : they make adorations to thee, and recognize in thee their lord.

AT THE TOP END, ON THE OUTSIDE OF THE COVER.

24. Hail, "nutār tūat," Ānχnesrāneferāb, triumphant !
25. Thou art glorified with the glory of the horizon,<sup>6</sup>
26. thou art established in Tattu, and thou art received by the spirits

<sup>1</sup>   is to be read *i* or *iu*.

<sup>2</sup> Read *reruti* for *rerati*, and  for 

<sup>3</sup> Add  to *emχet*, (page 3).

<sup>4</sup> Read  for 

<sup>5</sup> Read *hemt* for *hempt*.

<sup>6</sup> Read *χut en em* for *χu ten em* (page 5).

27. of Heliopolis, thou hast mastered Naχa.
28. The gates of heaven are opened wide, the doors of Kebh<sup>1</sup> are open thrown;
29. Horus rises, Thoth eomes, they eome
30. to the divine spouse, the “*nutär tūat*,” Osiris Ānχnesrāneferāb, triumphant.
31. May they grant her to eome forth among the gods, to overthrow Sut and to destroy the name.
32. Says<sup>2</sup> the god Seb to thee, the burden made to thee by the gods
33. in the house of the Great Aged one in Heliopolis, as Osiris obtained the mastery
34. for thee upon earth in the land of Mastery, saying to Sut, “Let it not
35. be granted to thee to prevail over me repulsingly,”
36. let Horus prevail over thee, saying to Sut,<sup>3</sup> “Be there aeelamations<sup>4</sup>
37. to thee when thy name is adored.”
38. The north land says ..... may there be .....
39. ..... beeoming.

## AT THE BOTTOM END, ON THE OUTSIDE OF THE COVER.

40. Said by Osiris the divine spouse Ānχnesrāneferāb, triumphant, to the lord Tmu.<sup>5</sup>
42. “I am proelaimed in his hour in the twilight: eome, let me arrive
43. that I may bring the two uraei of Ru-stau to thee.
44. I bring the baekbone of him who is in Heliopolis,<sup>6</sup> I have eolleeted quantities,
45. I have stopped Apophis, I have repelled the bite.
46. I make the way, I have divided you, I am the elder among
47. the gods. May it be granted to me to open the boat of the lord of intelligenee,
48. and the image .....<sup>7</sup> Great Aged god. He made fire, I quenehed it.<sup>8</sup>

<sup>1</sup> An ancient name for the sky or heaven.

<sup>2</sup> After  add ~~~~~ en (page 6).      <sup>3</sup> Read  for  (page 7).

<sup>4</sup> The passage, already exceedingly obscure, is rendered more so by the gaps which follow.

<sup>5</sup> Read *to the lord* for *and lord*, in line 41 (page 7).

<sup>6</sup>  has dropped out from the page of type (page 7).

<sup>7</sup> The characters   are probably corrupt (page 8).

<sup>8</sup> Coffin has   .

49. May be made to me the road of my father; may I enter the horizon,  
    may I proceed
50. near the great one of the gods. Let me see what is in his boat, let me  
    pass
51. through the orbit of flame, behind me is the lord of the wig ;
52. (down) on your faces, give me bread and let me pass. I am powerful
53. and lord of the powerful. I am the one supported by Osiris the lord of  
    law the son of the Pale one.<sup>1</sup>
54. My virtues are the virtues of Rā. Grant that I may go round Sexet-  
    hotepu
55. as he goes round it. I am Rā the god of *Tareka*<sup>2</sup> and of the cycle of  
    the gods who are in the midst of Sexet-hotepu."
56. Said by Osiris the divine spouse Ān̄xnesrāneferāb, triumphant.
57. "Hail, ruler of the living, Osiris, king of eternity. Lofty is the crown  
    of the
58. lord of men and the maker of the gods, the lord of heaven and earth,  
    the maker of gods and men, Tatanen .....
59. and the cycle of the gods. The almighty soul who maketh hell festal  
    with rays,
60. the strong one, the only one, the august one, the king of the gods doing
61. ...., the lord of Amam (or Nehat) of the cycle of the gods, the  
    lord of the gods who protects the upper regions of heaven, who  
    protects .... and is
62. crowned with the *atf* crown. He travels like.....
64. .... in all his works.....".

## ON THE LEFT HAND SIDE OF THE COVER, OUTSIDE.

65. The gods say with weeping, "Osiris, lord of diadems, divine spouse  
    Ān̄xnesrāneferāb,<sup>3</sup>
66. triumphant; the sky carries her in her boat to Abydos, and she traverses it,
67. Amenti is given to her that she may traverse<sup>4</sup> it for ever. Thou  
    art the god living in Amenti, Osiris the Good Being, the regent of  
    Heliopolis,

<sup>1</sup> *ari ut'et*, probably for *ari en ut'et* or *uat'*, i.e., the Pale or green goddess of dawn.

<sup>2</sup> There is an abrasion of the surface of the coffin here; the characters and the reading  
are uncertain.

<sup>3</sup> Read  for  here, and in line 68 (page 11).

<sup>4</sup> Read  .

68. the powerful, victorious and mighty<sup>1</sup> God: thou art Osiris the lord of eternity." Says the goddess Nut:  
"O Osiris, divine spouse Ānχnesrāneferāb, triumphant!
69. I am thy mother; to the West, to the West, to the placee which thou lovest:  
I have brought thee forth to thy father Seb.
70. Hail to thee who art like Osiris the Good Being, glorious in heaven, the living god, the mighty<sup>2</sup> god of the earth and king of the world.  
To the West, to the West, divine spouse Osiris, Ānχnesrāneferāb, triumphant,
71. O thou who art the good bull: to the West.  
Thy smell there is like Araby.  
All the gods give thee thy desire, together with life, stability, and power.
72. Whatsoever thou desirest in the whole world, that do the gods give thee.  
Whatsoever thou desirest in Amenti of the glorious (or blessed),
73. that do all the gods give thee, thou the desire of every king.  
They eome to thee; to the West.  
All the gods give thee thy desire, thy fear is over the whole earth,
74. All the gods give thee command in heaven like Rā.  
All the gods give thee the dew which is in every nome.
75. All the gods give their hands full of felicity to the genius of the majesty of the divine spouse Osiris Ānχnesrāneferāb,
76. triumphant, the living god in Amenti, the king of gods, the ruling god in Amenti.  
Osiris, divine spouse Ānχnesrāneferāb, the king, the soul loving the white erown, the one crowned as Rā and Tmu in the great
77. dwelling, and the soul of the law-loving land, is triumphant for ever and ever.  
The divine spouse Osiris Ānχnesrāneferāb, triumphant, is in the great bark.
78. She eomes forth from Heliopolis, and heaven, earth, and Heliopolis weep
79. for the divine spouse Osiris Ānχnesrāneferāb, the great god in heaven.  
The gods follow her boldly with (?)<sup>3</sup> tooth of bronze . . . . .

<sup>1</sup> The sign is doubtful, it may be meant for *menχ*, "beneficent."

<sup>2</sup> Read *tām* for *usr* here and in line 71.

<sup>3</sup> Read  for . Delete  $\square$  and read *em* (page 14).

80. Horus is at thy head weeping for thee.<sup>1</sup>  
 Thou art in the golden cabin in the boat which follows the cycle of the great
81. gods and the cycle of the little gods: those who sail along in the night are with thee in ONE place.
82. The enemy flies from the water, his name perishes.
83. He<sup>2</sup> hath seized the fiend by his arm, and his right hand rests.  
 The gods weep greatly, raising up their voices<sup>3</sup> in lamentation to the height of heaven.
84. Said by the majesty of the divine spouse, “*nutär tūat*,” Osiris Ānχnesrā-neferāb, triumphant :
85. “Pass ye then and return to Sotemet: hear ye my words<sup>4</sup> together with those from the scroll destroying him that robs me a second time; he hath landed at the battlement of Heliopolis.”
86. Says Sau to Neb-er-tra, “May thy heart be sound, O Osiris, lord of the gods at the battlement of Heliopolis.”
87. Says Neb-er-tra, “What then has become of his members ?”
88. Says Sau, “I have granted that he should be made in the purification place. The gods march along and tow him along, we hear his words; towed along and carried along is he.”
89. Says Neb-er-tra : Hail to the divine spouse, “*nutär tūat*,” Osiris Ānχnesrā-neferāb, triumphant !
90. O Bull<sup>5</sup> of the West, What has become of thy shoulder?  
 What then, do you ask? I reply, “Verily, I grant that thou knowest it, and
91. thy genius knoweth it. The soul which is given to thee is placed in the place of purifying, thou hast granted it to be placed in the boat.
92. Maka has seized my arm, and it is not known where it is.  
 Let me talk with him in company with the scroll which destroys the robber.”
93. Said by the divine spouse Osiris Ānχnesrā-neferāb, triumphant.  
 “Come then, O starry deities from Heliopolis and unborn generations
94. from χer-āba.  
 The god is born, his tiara is completed, the divine spouse Osiris Ānχnesrā-neferāb, triumphant, grasps the paddle along with you<sup>6</sup> to conceal that which is in

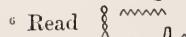
<sup>1</sup> Read *rimi net* for *rimi-t en* (page 15).

<sup>2</sup> Add ~~~~~ and read χ (page 15).

<sup>3</sup> Read *tētu-sen* for *χeru-sen* (page 15).

<sup>4</sup> Read *tētu-a* for *χerut-ā* (page 16).

<sup>5</sup> Read *ka* for *qa* here, and in lines 90 and 98; also *Q* for *Q* in *qāhu*.

<sup>6</sup> Read  *hnā ten er*, instead of  *hnāt en er* (page 18).

95. the great hall of the gods.  
 Osiris recites in his boat . . . . . he comes forth from it to heaven.
96. He goes along to Nut, the boat of Osiris travels with Rā in it :<sup>1</sup>  
 he travels like a monkey stopping thy road.
97. Horus is beside that leg of Nut, at that staircase of the “elother of the destitute.”
98. The hearts of Seb and Nut rejoice doubly when they see the rejuveneseenee of Un-nefer. Rā is in his rising, the piercer of the bull is in his courage—the image of the god, the inundator,<sup>2</sup> the great one, the father of the gods.
99. Deadly is the taste of the date palm in the place [ealled] “The lord of bellowing
100. and butting is not to be overthrown.”<sup>3</sup> He advancees with speedy stride, worshipped like the cycle of the gods, full of soul, provided beyond the gods of the North and South, who perform the rite.
101. Then grant thou that the divine spouse Osiris Ānχnesrāneferāb, triumphant, may be great. May she be mighty in heaven as thou art great among the gods, deliver thou her that no evil be done to her,
102. destroy thou the defect of her heart,  
 and grant thou that the divine spouse Osiris Ānχnesrāneferāb, triumphant, may be triumphant against the gods, and the spirits who are damned.
103. She is Osiris, and thou, O Osiris, triumphant, art the powerful of the powerful, the lord of triumph, and the son of the Pale one.<sup>4</sup>  
 Her virtue is like that of the sun in heaven; thou, O Osiris, in thy boat, art Rā in [his] setting.  
 Make ye a way for the divine spouse Ānχnesrāneferāb, triumphant, that she may pass in the boat of Rā.
104. Her virtue is the virtue of Osiris, and her virtue is the virtue of the boat of Rā.  
 The divine spouse, “*nutär tūat*,” Ānχnesrāneferāb, triumphant, is for repulsing the
105. ercodile from the sun every day; and the divine spouse Ānχnesrāneferāb, triumphant, comes like Horus who renders splendid the horizon of heaven.<sup>5</sup>

<sup>1</sup> Read *in it* for *it it* (page 19).

<sup>2</sup> Delete *a* under  (page 19).

<sup>3</sup> Read *kahabtu*, and the sign ☺ is probably an error for ☻.

<sup>4</sup> *i.e.*, or the “green one,” *i.e.*, the Goddess of the Dawn. On page 21 read *green one* for *great ones*.

<sup>5</sup> This seems to be a better rendering of  *ser χuti* than that given on page 21.

106. Osiris proclaims at the gates of the horizon, and the gods rejoice in meeting him. Sut<sup>1</sup> magnifies the divine spouse, "nutär tūat," Osiris Ānχnesrāneferāb, triumphant, so that the Lock (*i.e.*, the cirrus cloud)<sup>2</sup> does not reach her, and so that those who are in it do not overthrow her.
107. The divine spouse Osiris Ānχnesrāneferāb, triumphant, veils her face within her tabernacle, over every shrine of the god.
108. The divine spouse Osiris Ānχnesrāneferāb, triumphant, brings the words of the gods to Rā: the "nutär tūat," Ānχnesrāneferāb, triumphant, prays to the lord
109. Osiris; the divine spouse Ānχnesrāneferāb, triumphant, is strong of heart, and offers *cakes* (?) among those who make offerings to Osiris. The divine spouse Osiris Ānχnesrāneferāb, triumphant, says the [chapter of]
110. traversing that bright flame which is behind Rā, namely the two wings which are behind him. Those who are in the boat of the sun are in awe of her.
111. The divine spouse Ānχnesrāneferāb, triumphant, comes exalted with the *sekti* boat from inside its station daily.
112. She the exalted one sees with his spirits the passing of his law. O ye who are in the tabernacles multiplying plants, the divine spouse, "nutär tūat," Osiris Ānχnesrāneferāb, triumphant, sees and rejoices: the great ones
113. are in joy, and the little ones in bliss, making a way in front of the boat of the "nutär tūat," Osiris Ānχnesrāneferāb.
114. She rises up like the disk of the sun, her light is like that of the beatified spirits, she is provided with all his things, she is protected like the lord of law.

ON THE LEFT HAND SIDE OF THE COVER, OUTSIDE.

115. Creating, nursing, giving what is willed by his will . . . . .
116. The gods come to him in obeisance, the cycle of the gods are bowed upon their bellies<sup>3</sup> . . . . .
117. they adore him, they refresh their limbs. May he give sepulchral meals, oxen, ducks, refreshment, wine, milk, oil, incense, bandages, perfume of

<sup>1</sup> This passage is from the 136th chapter of the Book of the Dead, Sut being an older reading for Thoth. For  we should read *āa*.

<sup>2</sup> See Renouf, "Trans. Soc. Bib. Arch.", VIII, p. 211.

<sup>3</sup> Read  for  (page 25).

118. Rā, and all good, pure, and pleasant things to the genius of the divine spouse Osiris Ānχnesrāneferāb, triumphant, the royal daughter of the lord of the
119. two lands, Psammetiehus, triumphant : the mother of the divine spouse Osiris Ānχnesrāneferāb, triumphant, was the divine spouse Nitoperis, triumphant. The divine spouse says in adoration :—
120. Worshipped be the soul of Rā creating his virtues, and erushing his enemies ; let a passage be made for his boat.
121. Hail to thee, the existent, the glorious, the crowned, the dowered, the esteemed, endowed with soul, renewing and renewed.
122. I look round about him who is not restricted in his forms, whose faee going into his eyes, is clothed with the forms of his eyes, whieh are his forms.
123. O thou who bringest the ābṭu fish, the great pilot ; thou metest out law, thou placest it before thee, enlarged is thy disk on this day.
124. O thou conveying the winds within thy wings, who causest the eye to close in the presence of thy two eyes, O my lord Rā, I have come.
125. Deliver<sup>1</sup> me from every evil thing of this day, of this night, of this month,
126. and of this year, as they go round.
127. O Father of the divine spouse Osiris Ānχnesrāneferāb, triumphant ! She has come to thee invoking thee, she adores thy soul, she touches the earth with her forehead when she makes adoration to thy body ;
128. she shouts hymns to thy spirit, she has uttered thy will for thee, the divine spouse Ānχnesrāneferāb knows not and does not that whieh is in
129. her knowledge, like the infant, the babe of Athor ; she is not sealed against the
130. ignorant soul, who knows not the faee of the baby.  
The divine spouse Osiris Ānχnesrāneferāb, triumphant,<sup>2</sup> comes :
131. every god, every goddess, every spirit, male and female, have made propitiation for her when thou didst bring all her words before the lord of the gods in the nether world, saying,
132. Let her not be placed upon the block of S̄ekhet, let not any harm befall her during the course of the year,

<sup>1</sup> Read  for  on page 25 ; the first two characters have dropped out from the page of type.

<sup>2</sup> The ~~—~~ following this word on page 28 appears to be a mistake.

133. let not writs or harmful written indictments be reckoned to her in completing the duration of her life,
134. let her not be given over to the knives of the executioners, of the slaughterers,
135. of the damned, or of the castaways, male or female who are in the nether world :  
who may slaughter her or imprison her among thy servants according
136. to the orders made for her, because she is thy divine daughter, and thy beloved one.
137. She destroys the men of *Seχet*, she burns the hearts of the lord of the North and South, she overthrows the enemies of Tmu and the evilly disposed of *Neb-er-t'ra*.
138. If she should recognize her father in the nether world, let it not be  
139. granted that the powers of every god and every goddess shall hear what they say : but let them be driven back upon their flames,
140. let them give their soul upon the block and upon the scaffold of the nether world.  
O Osiris, thy beloved daughter the divine spouse Ānχnesrāneferāb, triumphant,
141. is placed in thy boat: protect thou her body against all decay, and against
142. all evil things; let them not draw near the mouth of her path, and let them not come near to the divine spouse Osiris Ānχnesrāneferāb, triumphant.
143. From every person who is damned, male and female,
144. from all enemies, male and female, from all spirits, male and female, from all horrible devils, male and female, from all spectres, male and female,
145. from every flame, from every fire, from every burning, from every evil thing of this day, this night, this month, this half month,
146. the sixth day of this festival, and of the two seasons of this year as it goes round, do thou deliver her.
147. Behold the divine spouse, “*nutār tūat*,” Osiris Ānχnesrāneferāb, triumphant!  
Let them not shoot their arrows against her,
148. let not their terror come upon her, let them not afflict her with their horns.
149. May the divine spouse Osiris Ānχnesrāneferāb exalt thy soul to the height of heaven; and do thou exalt the soul of the divine spouse Ānχnesrāneferāb, triumphant,

150. to the height of heaven,<sup>1</sup> along with thee : mayest thou place the divine spouse Ān᷇nesrāneferāb, triumphant, among the constellations that she may not be separated from thee for ever.
151. The flood of the divine spouse Osiris Ān᷇nesrāneferāb, triumphant, is the water of
152. thy form :<sup>2</sup> establish thou food and refreshment for her upon the table of the “Concealer of his name.”
153. Her genius is proclaimed to the gods of the two circles, the divine spouse, “*nutār tūat*,” Osiris Ān᷇nesrāneferāb, triumphant, is not annihilated for ever.
154. She maketh festivals to thy<sup>3</sup> name, and she multiplies for thee the beginning of the seasons: therefore grant thou perpetuity to the festivals of the divine spouse
155. Ān᷇nesrāneferāb, triumphant, as to the lord of things at the beginning of his seasons, and that she may be established like the lords of Taser.
156. The divine spouse Osiris Ān᷇nesrāneferāb, triumphant, maketh for thee sepulchral
157. meals of oxen and ducks perpetually, and says to thee, “Exalted is thy triumph, thine enemies are fallen.”  
Grant thou that the divine spouse Osiris Ān᷇nesrāneferāb, triumphant, may
158. be raised up; give triumph to her and overthrow her enemies as thou didst overthrow the Sebau and the Lock at the mouth of thy way.”
159. The divine spouse, “*nutār tūat*,” Osiris Ān᷇nesrāneferāb, triumphant, shoots
160. flame against all thy enemies, she drives away the devils from<sup>4</sup> . . . .

## ON THE OUTSIDE OF THE COFFIN, IN 115 PERPENDICULAR LINES.

161. She stretches her legs as when she was upon earth, she is provided with the best of things brought from the treasure houses of Neb-er-t’ra.
162. I have proclaimed in the priestly houses, the houses of Rā, saying, “Thou art as thou wert when thou didst walk upon earth.”

<sup>1</sup> Read  for  (page 33).<sup>2</sup> i.e., her essence is thy essence.<sup>3</sup> Coffin has .<sup>4</sup> For the account of the other lines on this side of the cover, see Introduction, p. xvi, note 2.

163. Says Isis, "O elder brother, divine spouse Ān᫃nesrāneferāb, triumphant, great and mighty, art thou lying in silence,<sup>1</sup> with thy mouth shut, and without one
164. word of speech for thy elder brother Horus? Thou, O divine spouse, Osiris Ān᫃nesrāneferāb, triumphant, great and mighty, art alive as thou wert, and like the Sun for ever and aye.
165. O Bull, thou art living with the disk of the Sun, thy head<sup>2</sup> is within heaven and the gods fear thee.
166. Thou art likewise in Amenti, and art there as king of myriads, and monarch of millions; mankind is in adoration before thee, and with their hands they make supplications to thee.
167. Thou art over dominions, and livest as king of Egypt and Amenti.
168. Thou, O Bull of heaven, art among the favoured ones of Rā and of Tmu<sup>3</sup> in the great place of Nut, the great one, the father of the gods."
169. Say Neith and Nemmahet<sup>4</sup> together with Ptah the lord of artists: "Hail to thee, divine spouse Osiris Ān᫃nesrāneferāb, triumphant!
170. Thou art the Bull of heaven, thou art reclining upon the great couch like a king, thou art the powerful bull of the whole world.
171. Thou art in Ru-stau, thy heart pulses beat fast with joy, thou rejoicest upon thy couch, thy limbs live as they lived upon earth, thy members live like the sweet winds in Aukert.
172. Thou art the beneficent of the beneficent, thou art beneficent like a king, thou doest good to them: thou art like an exceedingly prolific bull.<sup>5</sup>
173. Thou art lying like a hawk keeping off the enemy from him.  
Hail to thee, thou art like the god Osiris shining as king of men."
174. Says Chnum: "Hail to thee, divine spouse<sup>6</sup> Osiris Ān᫃nesrāneferāb, triumphant!  
Thou art the Bull of Amenti, the lord of eternity and king of everlasting, ruler of the North and king of the South."

<sup>1</sup> Read  *ker*, for  *χer* (page 37).

<sup>2</sup> Read *tep* for *hotep* (page 37).

<sup>3</sup> Read    for    (page 37).

<sup>4</sup> Add  before *Memaht*, and read *Nemmahet* (page 38).

<sup>5</sup> Delete *with an* on page 39, line 173. It is possible that the sign which is represented by  in this line should be read *menx*: in this case we should translate "benevolent and beneficent bull."

<sup>6</sup> The  *hen*, "prophet," inserted between  and  in line 39, is either a later addition, or a mistake of the sculptor.

175. None shall advancee to heaven, thy protector shall not depart, [none] shall advancee to thy genius.
176. Hail to thee, divine spouse, “*nutar tūat*,” lord of diadems, Osiris Ānχnesrāneferāb, triumphant, Bull in Amenti, lord of law. Thou hatest wrong, therefore no iniquitous person shall come into thy house, neither shall they enter the first Amenti (or nether world).
177. Festival is made for thee every day, thy name is not void in the mouth of men.
178. Fearing thee they eome to do thy will in all lands. Thou art lord of the nether world, from which Rā the lord of the living and of the unborn generations rises upon the fair earth.
179. Thou art to proelaim thy name every day for ever and ever. Thou art like a king, and art not divided from Osiris the everlasting ruler, the sun-god of heaven.
180. Thou art in the *tūat*, and the one is not separated from the other.” Says Horus the son of Isis to his father the divine spouse Osiris Ānχnesrāneferāb, triumphant. “Hail to thee who art the mighty son born to Rā
181. by Nut who brought thee forth, and who nourished (?) thee with her milk whiel she made for thee !<sup>1</sup>
182. She makes thy name live in Amenti like that of Rā in heaven : begun has she.  
She makes thy name live, O lover of Nut : begun has she.
183. Thou makest life to Tmu in Heliopolis and in Amenti : begun has she.  
Thou makest life to Shu and Tefnut in Amenti : begun has she.
184. Thou makest life to thy father Seb in Amenti : begun has she.  
Thou makest life to Rā, being plaed in Amenti : begun has she.
185. Thou makest life to Thoth-hetep(?) and Tmu says in Amenti : begun has she.  
Thou makest life to Horus the elder in Amenti : begun has she.  
Thou makest life to the eyele of the great gods in Amenti : begun has she.
186. Thou makest life to the eyele of the little gods in Amenti : begun has she.  
Thou makest life to the *hen* of *χer-āba* in Amenti : begun has she.
187. Thou makest life to the divine mistress of the *plebs* in Amenti : begun has she.

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<sup>1</sup> Transliterate *meses-net rer-net em ḥart-s ari-s net em ḥart-s*. The repetition of *ḥart-s* at the end of the line seems to be a mistake.

- Thou makest life to the “Concealer of his name” within Uast in Amenti.”
188. Say Shu and Thoth: “O divine spouse, Osiris<sup>1</sup> Āñxnesrāneferāb, triumphant!
- Thou art Osiris the good god, the uræus of the head of the Sun, Ur-hekat, is given to thee for thy head.
189. I have covered thy death-bed with green cloth, I have supplied thee with the cup of the Sun.
190. Tmu has given to thee an infinity of offerings, and has given life to thee for each decade and each month. Thou art like the red calf among the gods;
191. And the pure gold which is in the head of Rā is established upon thy brow.
- Hail to thee from the mouth of thy father Rā in his rising.
192. Thou art like the Sun in heaven, thou art established in the earth like Seb.
- Thou art the hawk of genuine silver [among] mortals, the hawk of gold,
193. the Sun of heaven. Hail to thee from Horus the son of Isis.
- Thou art his father in Amenti, the great god of everlasting, the maker of eternity,
194. the lord of everlasting, the ruler of the North and South: he is thy son Horus loving thee.
- Hail to thee! from Isis the mother of<sup>2</sup> Horus.
195. Says Thoth: “O divine spouse Osiris Āñxnesrāneferāb, triumphant, thou art
196. a shining god and lord of men, of beautiful visage; thou followest after what thou hast begun for thyself, O living one, thy name, good house, is mighty in the land: may the land never be deprived of it!
197. Hail, divine spouse Osiris Āñxnesrāneferāb, triumphant, thou art not annihilated, and corruption exists not for thee.
198. Hail to thee by reason of the works proceeding from thy limbs; Hail to thee in presence of every god and goddess and all mankind. Thou art the good Bull and the first of the cycle of the gods who perform law.
199. Hail! is said to thee, O likeness of the gods, great is thy name with theirs in the heights of heaven.
- Hail to thee, O great god in Amenti, from the mouth of millions;

<sup>1</sup> Delete *and*, before Osiris (page 43).

<sup>2</sup> Read  $\Delta$  ent for  $\Delta$  en (page 45).

200. Hail to thee from the mouth of the good god in Ru-stau. Hail to thee with myriads!; thou hast come with thousands!  
Hail to thee at the mouth of thy venerable coffin,<sup>1</sup> the spirits fear thee in their temple.
201. What has been made for Rā has been made for thee: viz., golden clothes of the
202. workmanship of the beautiful faced Ptah who makes the world live by his glories. There has been made for thee a statue of gold of the workmanship of Chnum, the builder of mankind [whose .....] is unknown.
203. There has been made for thy *ka* (genius) a dwelling place of the most cunning<sup>2</sup> workmanship of Socharis, who maketh all men<sup>3</sup> live ..... of stone<sup>4</sup>
204. have been made for thee. Fresh nosegays have been made and brought to thee by Isis and Nephthys: and garlands of Rā, Hu, and Sau, of the giving of.
205. Rā have been made for thee.  
Beer from the deep has been made and brought to thee by Athor the lady of heaven and mistress of earth.
206. There are [given to thee] new ..... brought by Horus-Sexat the mistress of cows.  
Heifers born of the Sun are made
207. and brought to thee by his mother Isis.  
Thy mother makes milk, and Horus the elder and the two sisters bring it to thee; thou lovest them for what they do for thee.
208. There is made beer for thee, and thy son Horus born of Isis brings it to thee.  
A cup of the Sun is made for thee by Nem and Merseker.
209. Invocations and rejoicings of the land of the West are made to thee.  
In Heliopolis, in the temple of the Sun, the lord of heaven, festivals
210. are made to thee; he makes splendours to spring up for thee.

<sup>1</sup> On page 47 read *aat 'eps.*  appears to be an error of the sculptor for .

See line 222, page 53.

<sup>2</sup> *hetep hesb-f*, "the first of his design," i.e., Socharis has given a vast quantity of careful and ingenious thought to the designing of thy *ka* temple, and has dedicated his best workmanship to its construction.

<sup>3</sup> On page 48 delete *ret*:  are determinatives of .

<sup>4</sup> Read *em aner* 

- Festivals are made to thee in Uast by the order of the "Concealer of his name."
211. Festivals are made to thee in Abydos . . . . . Hail to thee in every place of thine.
- Thou art like a great god, the ruler of Egypt and the cycle of the gods.
- Hail to thee, thou art like the lord of the *atf* crown, the ruler of mankind.
212. Eternity is made for thee being king of eternity, and lord of unborn generations.
- Hail to thee thou art like the lord of the *sexjet* crown.
213. Hail to thee lord of . . . . [thou holdest] a whip in thy hand inscribed with all [kinds of] designs.
- The gods cry "hail" to thee, and the goddesses cry out greetings in welcoming thee.
214. A golden . . . . is made for thee, and it has been placed upon thy coffin.
- He makes to become for thee what the Sun did for thee, a raised cover, made of genuine lapis lazuli ; it is placed [for thee] every day.
215. Thy father Nu has made all his invocations to thee, according to what has become through him. How great is he in his setting !
216. Ptah has made forms of gold for thee, and thy name is carved upon them with letters.
- Seb has made a seat there for thee, like that which has been made for Ra.
217. A model of the god Socharis in his boat has been made for thee ; he has granted that the winds may come to thee every day.
- The son of the two sisters makes genuine pictures for thee ;
218. he makes (?) his invocations to his (or *thy*) name for ever.
- Horus with his whip has been made for thee, he offers water to thee daily, according to the order of the god . . . . with his labours.
219. Isis and her sister will make most excellent bandages for thee in the day of clothing.
- Thou restest in Amenti, thy son Horus is in thy place.
220. The hands of all the gods filled with life, stability, and power are stretched out to thee.
- Bast hath adored thee and she cometh to thee , all the gods look upon thee
221. in peace, thy seat rests in Amenti.
- Thoth gives divine oblations to thee, according to his words on each day of reckoning.

222. Thou art Anubis in Ru-stau, thy heart pulses beat with joy in the venerable coffin, thy seat rests in the tomb ; thy good seat of every day
223. rests, rests in Abydos the town where oblations to thee arise every moment.
224. The scroll is not void of thy name in writing.  
The divine Horus who rests upon law, says, "Hail to thee ;" he hears no
225. wrong in every seat of his.  
Water is offered to thee in every house, in every place, and in every town.
226. Thy name is renowned from the mouth of those who, by the command of Tmu, make oblations daily for thee in the firmament of the Sun.
227. Hail to thee, KING ! oxen and calves are sacrificed to thee.
228. By the command of Rā, a thigh is given to thee daily.  
Mayest thou smell the smell of incense daily, like that of the splendid green things
229. which come forth from Rā."  
Hail to thee ; says Horus the lord of Amenti, the god living upon the eternal land,<sup>1</sup> the lord of the creation stamped by his fingers.
230. She enters, and the lord of his name is with thee : thou art provided with the writing of the good god, O Bull of Amenti.
231. Hail to the divine spouse, Osiris Ānχnesrāneferāb, triumphant !  
Thou art a queen of eternity, like Osiris the great god in Amenti, the lord of millions.
232. The gods weep and say in respect of the divine spouse, Osiris Ānχnesrāneferāb, triumphant : "She goes to another land and reigns there like a queen."
233. Every human being in the whole world bows his forehead to the earth before thee.  
Hail to thee ! thou art like Osiris the king of Egypt, the lord of Teshert.
234. Hail to thee ! thou art in Abydos and Ru-stau, *a seal upon thy fortress (?)*
235. Hail to thee ! thou art like the divine Horus who makes mortals with his two hands.
236. Hail to thee ! thou art like Osiris the great of heart, the god akin to Rā for ever.  
The gods who are in the great palace fear him.

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<sup>1</sup> The second — is probably a mistake, or we may read *ta t'et ta neb*, "on the land of eternity and every land, and creation," etc.

237. Hail to thee ! thou art like Osiris the greatest one in all worlds :  
the Nile comes forth from its source to his heart (or at his will).
238. Hail to thee ! thou art like Osiris, the hawk from the earth, the golden hawk in heaven.  
Hail to thee ! thou art like the one who makes
239. grain, who makes the gods live by the essence of his members, and cakes of every land by the water coming from beneath him.
240. Corn grains spring up from the limbs and members of Osiris when Thoth places him at the double house of blessing ; and the words of the divine spouse, the “*nutär tūat*,” Osiris Ānχnesrāneferāb, spring up likewise.
241. The majesty of Thoth says in adoration :
242. “Hail to thee ! thou art like the great god Osiris who exists in every place.”  
“Hail to thee ! thou art like the law loving Osiris.”  
When he is placed in the double house of blessing the most magnificent, plants spring
243. up vigorously through him, by his limbs. Thoth joins him, and his face watches over his resting place.
244. Said by the majesty of Thoth to Osiris : “As for the plants which are with the
245. lord of the corn, he is greater than (?) the creator of men.”<sup>1</sup>
246. Says the majesty of Thoth to Astes, “Proclaim from me(?) to the gods who are in the hall of Osiris, and who are towed along upon their bellies by the side,
247. in the presence of the majesty of Osiris and Thoth.”  
Says the majesty of Osiris to Thoth, “ Let that which is taking place with the
248. gods be proclaimed, the delight of their heart is unbounded and they all with one voice acclaim : Hail to thee, divine spouse, Osiris Ānχnesrāneferāb, triumphant !
249. Thou art like a great god, the living one, the lord of eternity, the good god, the lord giving joy to the heart, the mighty one, crowned like the good god, the king of Egypt, and like the beautiful king of Teshert, diademed with the *sexet* crown :
250. O good king in Amenti, thy height is one hundred cubits.
251. O lord of the corn which makes the world live, the Nile flows, having come forth from thy limbs.

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<sup>1</sup> Or, he is great to create men.

252. The gods fear thy will, the goddesses are alarmed at thee, and the dread of thee is in the whole world.  
 Thou, the great of terror among the gods, art like the divine Horus in thy rising :
253. thou shinest every day like the disk in the sky.  
 Thou shinest in heaven with seven disks, the whole earth flames on the day in which thou comest forth.
254. Hail to thee ! thou art like Osiris, the bull in Abydos, and the copper (gold) Horus in Ru-stau.
255. Hail to thee ! thou art like Osiris, the bull in Hait, and the emerald Horus in the venerable coffin (or station).
256. Hail to thee thou art like Osiris, the bull in Heliopolis, and the lapis-lazuli Horus in Suten-het-se.
257. Hail to thee ! thou art like [Osiris], the bull in Nehat and Uast, and the silver Horus of Iusaset.  
 Hail to thee ! thou art like Osiris, the bull in Heliopolis, and the copper gilt Horus in T'eruti.
258. Hail to thee ! thou art like Osiris, the bull in Uast, and Horus who is Samti, the
259. powerful bull Sakh-χepesh, Neb-er-t'ra.  
 The majesty of Thoth has ordered that the divine spouse Osiris Ānχnes-rāneferāb, triumphant, be glorified in the presence of her mother, the "nutār tūat," Nitocris,
260. triumphant, in Amenti.  
 Every god is at her side, the goddesses are behind her, and Anubis
261. heals her every pain.  
 Isis and her sister Nephthys, Neith, Serket, Tefnut, Nnt who gives birth to the
262. gods, Mut, Seχet, Bast, Uat'i, Sati, Horus the elder and Thoth the son of Rā are exercising protection for her.  
 Every god bows to the earth to her, and every one among them is for making
263. his hour to the divine spouse Ānχnesrāneferāb, triumphant, according to the command of Rā and Tmu the father of the gods."
264. Says Thoth to the divine spouse Osiris Ānχnesrāneferāb, triumphant, "I have come from the great house with the divine order to exercise power and virtue [for thee].
265. Anubis cures thy pain, he arranges thy limbs, he disposes thy members, he collects thy flesh, he gathers together thy bones, he provides what is in

266. the cup of Rā, as well as great and divine bandages woven by the priestesses of Neith.
267. Says Amset to the divine spouse Osiris Ānχnesrāneferāb, triumphant, “I have come that I may protect thee, and, according to the order of Ptah, to provide for thee a house like the
268. house which Rā himself ordered.”  
Says Hapi to the divine spouse Osiris Ānχnesrāneferāb, triumphant,
269. “Art thou lying silent, and not speaking to thy mother Neith?”  
Says Tuamutef, “O divine spouse Osiris Ānχnesrāneferāb, triumphant,
270. I am thy son Horus whom thou lovest.  
I have come, having avenged thee on this violent death, and I grant that
271. thou shalt stand upon thy legs for ever and ever.”  
Tefnut and Nut say at one time: “O divine spouse Osiris Ānχnesrāneferāb,
272. triumphant, I am Tefnut, and I am Nut. I extend myself over thee.  
I am thy mother who has brought thee forth as a divinity: thou art the lady of mortals for ever and ever.”
273. Seχet and Bast weep and say to the divine spouse Ānχnesrāneferāb, triumphant,
274. “I am Seχet and Bast: art thou lying silent? Thou art provided with the cup of Rā, and art not deprived of its smell for ever.”
275. Says χent-an-ma: “I have avenged my brother Osiris, the divine spouse Ānχnesrāneferāb, triumphant, upon what is done to her, I have placed . . . .”

## ABOVE THE FIGURE OF NUT ON THE INSIDE OF THE COVER.

276. Hail, divine spouse Osiris Ānχnesrāneferāb, triumphant!
277. I am thy mother Nut stretching over thee in my name of heaven.<sup>1</sup>
278. Thou enterest by my mouth, and thou goest forth from my thighs as the Sun does daily.
279. The people of Amenti receive thee with great salutations;
280. The spirits of Abydos make respectful homage to thee as the “Great Illuminator.”
281. They say to thee: “O thou coming with peace, everybody lives through the sight of thee.”

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<sup>1</sup> There is a play here upon the words *pet* “stretch,” and *pet* “heaven.”

## BENEATH THE FIGURE OF NUT ON THE INSIDE OF THE COVER.

282. Hail, divine spouse, Osiris Ānχnesrāneferāb, triumphant! Thou risest like the Sun in heaven, and every god is desirous of glorifying thy genius;
283. The gods and goddesses are ready to salute thy face, they recognize
284. their god in thee. Thou shinest like the Sun upon their faces, and they adore thee
285. as the lord of the gods; thou art beloved as the star of the dawn, thou shinest everlastinglly.
286. All mankind rejoice when they see thee; the spirits of Abydos cry, Hail!
287. when they see thee overthrowing thy enemies: they crush them utterly as Rā did Apophis.

ON THE SIDE, AT RIGHT ANGLES TO THE FIGURE OF NUT  
INSIDE THE COVER.

288. The gods and goddesses say with one voice :
291. Hail divine spouse, Osiris Ānχncsrāneferāb, triumphant!
292. Hail to thee! thou art like a bull in Amenti, a living god, the red faced one in Amenti.
293. Corn grains spring up produced from thy seed, thou art not deprived of thy face for ever and ever.
296. How rises the Nile, rejoicing likewise gods and men !
298. They rejoice in the corn grains produced by thee, they rejoice with the corn grains coming forth from thy limbs, men, cattle, gods and goddesses give salutation to thy will.
302. How great is the reverence paid to that which arises from thy living limbs !
303. What Thoth has done for thee is unknown he has placed thy red talisman in the nether world behind thee.
305. There is made for thee a shade of every stone, thy whip and thy image of a cow are placed in thy hands.
306. There is made for thee a whip, and it is placed in thy hands for thy protection, O divine spouse Osiris Ānχnesrāneferāb, triumphant, the daughter of the royal spouse, the first and chief of his majesty Taxanāt, and of her mother the “*nutār tūat*,” Nitocris, triumphant.
309. Hail to thee! thou art like Osiris the great living god, giving birth to corn grains, and performing all the labours which arise through thy limbs. Hail to thee ! thou art like Osiris : how numerous are the grains

312. which make the cattle live! The gods live by thy everlasting will.  
Upon what immense numbers of thy limbs do the gods live! O living  
god of the law loving
314. land, the son of Rā who loveth her for ever.
315. Isis and her sister Nephthys, and Horus the son of Osiris, all these  
gods say
317. at once and Thoth answers them: Hail divine spouse Osiris Ānχnesrā-  
neferāb, triumphant!
319. Hail to thee! thou art like Osiris: we weep for thee as for the god of the  
land and king of the world. The gods say with weeping, "The  
divine spouse Osiris
321. Ānχnesrāneferāb, triumphant, is lying upon her bier, every god
324. is silent and all the goddesses follow it respectfully; all the people in  
the land lament for the majesty of the divine spouse Osiris Ānχnes-  
rāneferāb, triumphant."
326. The gods say on the second occasion, "The divine spouse, '*nutār tñat*,' Osiris Ānχnesrāneferāb, triumphant, is lying in another land.  
All the people weep [saying], 'She was benevolent.'
329. The gods say on the third occasion, "The divine spouse Osiris Ānχnes-  
rāneferāb, triumphant, rests upon Nephthys, Amenti is her name: let  
not all the people upon earth know it; the gods weep for thee."
333. The gods say on the fourth occasion, "The divine spouse Osiris Ānχnes-  
rāneferāb,
334. triumphant, lies in another land, Abydos is its name, she is not  
known." The gods weep exceedingly, and say: "The divine spouse  
Osiris Ānχnesrāneferāb,
335. triumphant, lies upon Kert, Ru-stau is its name: let her not be known
338. by her who rules over it upon earth, and let her not be known in the  
secret place." The weeping gods say, "The divine spouse Osiris  
Ānχnesrāneferāb, triumphant, lies in the nether world, and corn  
grains spring up from her in the double
342. house of speech when Thoth has planted them there." But let every  
god in
343. heaven know whai says your master, the one who keeps off the demon  
from her in peace.
345. Let all men and all people on earth know what says your lord, the one  
who keeps off the demon from her in peace.
347. Let all animals, all quadrupeds, and all the birds of heaven know what  
says your lord, the one who keeps off the demon from her in peace.

351. Let all fishes that are in the waters know what says your lord, the one who keeps off the demon from her in peace.
353. Let all the gods in their cities know what says your lord, the one who keeps off the demon from her in peace.
356. Let all the gods and goddesses who are in the lake of fire know what says the majesty of the divine spouse Osiris Ānχnesrāneferāb, triumphant, keeping off the demon from her in peace.
359. Let all the stars of heaven know what says the majesty of the divine spouse, "nutār tūat," Osiris Ānχnesrāneferāb, triumphant, keeping off the demon from her in peace.
362. Let every god in heaven know what says the majesty of the divine spouse Osiris Ānχnesrāneferāb, triumphant, the second to Rā, keeping off the demon from her in peace.
364. Let not everything which has taken place in her be known : she is going to another land whose name is Amenti."
367. All the gods say, "Let the great cycle of the gods, the little cycle of the gods, those who are in Sesu, those who are in Saïs, those who are in Sexem, those who are in Abydos, those who are in the
371. South, the North, the West, and the East know what is in Sesu." Says the majesty of the divine spouse Osiris Ānχnesrāneferāb, triumphant, the second to Rā who keeps off the enemy from her in peace.  
"Weep [ye gods] for
374. the majesty of this beneficent god, the living god of the earth, and keep off the demon from her in peace." They weep excessively, and the demon is
377. kept off from her. Let not be known what has taken place in her. Rā, from his seat, hath given to her the whole world to recline upon, the beneficent god is treated in a beneficent manner for ever, and she
382. is among kings for ever and for ever.

## HORIZONTAL LINE ON THE INSIDE OF THE COFFIN.

383. The royal daughter of the lord of the two countries, Psammetichus, triumphant.  
Her mother was the divine spouse Nitocris, triumphant, the daughter of the royal spouse, the great lady and chief of his majesty Taxaūat, triumphant, before Osiris.  
She is the only god of her mother, and the sole one of her father : She is Horus, her mother is Isis, her father is Osiris, she follows after her sister (?), her son is Horus, going round the southern and northern heaven at one time.

May you be present when she slaughters, may you be present when she makes calamities to arise, and when she overcomes and masters you; ye fiends, ye foes, ye feeble ones, ye black-hearted ones, who create rebellion, fall down upon your faces. It is Rā who has brought you to nought, it is Horus who has broken in pieces the enemies of Rā. It is Horus who has driven you back, ye foes and enemies of the divine spouse Osiris Ān̄xnesrāneferāb, triumphant. May your faces be blinded like the face of Uhaa, may your throats be cut like that of Katu, may you be hacked in pieces like Apophis and Bu<sup>1</sup> behind him: let not your terror, nor your rage, nor your destruction fall upon any of the limbs of this divine spouse Ān̄xnesrāneferāb, triumphant.

## IN PERPENDICULAR LINES AROUND THE INSIDE OF THE COFFIN.

- 384. O thou who art adored in this day, Sa is thy name.  
She in the capacity of thy mother makes for thee protection of the limbs: verily she makes
- 385. refreshment for thee in thy name.  
Her limbs come to her solid and sound every moment, there arise offerings.
- 386. She it is who opens for thee in thy secret places by those mighty names of thine.
- 387. 'Baby, Old man' is thy name; 'Son of the Egg' is thy name; 'Crescent' is thy name; 'Son of Nu' is thy name, who makes his road as he pleases for thee.
- 389. 'Duration' is thy name; 'χepera' is thy name; 'Early Dawn' is thy name; 'Day' is thy name; 'Evening' is thy name; 'Night' is thy name; 'Darkness' is thy name;
- 390. 'Circumambulator' is thy name; 'Moon' is thy name; 'Still heart' is thy name; 'Lord of the Tūat' is thy name.
- 392. O χepera, be not remembered, she abominateth the people of needy hand against her.  
The gods remember her and her cycle, the spirits pray for her water,
- 394. and the damned are looking at her.

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<sup>1</sup>  also  He is said to have taken the form of a roaring or hissing serpent. See Brugsch Dict. Géogr., p. 1194.

395. O men, gods, spirits, fiends, the damned, the Āmu, the Blaeks, the Asiaties, and the people of the countries of every land round about  
 396. the people of Egypt, look not upon her in order to perform hostility to her; but look at her, and make adoration to her as to Rā every day :  
 397. for she is a person with a million hands, she is Horus in χebit, may men, gods, spirits, and the damned look upon her [to perform]  
 398. adoration to her.  
 She knows the names of Rā.  
 O Shining One, Giver of Light, thou who makest all faees to awake upon their  
 400. seats, thou who rousest up the gods in their temples and men in their houses, ‘Ān-mātef’ is thy name; ‘Hastener, shining in heaven’ is thy name; ‘Resting in the Tūat’ is thy name ; ‘Bull in the moment Great one’  
 402. is thy name.  
 Come then, ye gods, to the divine spouse Ānxnesrāneferāb, triumphant;  
 404. by night, by day, and at every instant, defend ye her from the attaeks and destructive designs of the Āmu, the Blaeks, the Asiaties, and from all the people of Egypt, and of the eountries of every land, *et cetera*.  
 406. Defend ye her from the disasters of Horus inflicted by Sut, from the mastery of Sexet, from the oppression of Serket, from the blood of Bast, and from the damned, male and female, *et cetera*.  
 408. She is a god without an equal, she makes herself to triumph over the whole world, and eovers herself like the *Mesat* bird, the Mangler.  
 409. Sept has provided her with his provision.  
 She is Horus Sheṭet, she is Thoth making prescriptions for the gods at the  
 411. fields of the Sexet-Āaru : she is not deprived of Destiny and Fortune, the attributes which he has made to exist for her, by what he did for her.  
 412. Let no eye look upon this writing, let no god hit upon it, let not a goddess overeome her by it; and let not the hearts of the people of Egypt, or the Āmu, or the Blacks, or the Asiaties seize it, in order to  
 414. make hostility against her with reference to what she does.  
 415. The rays of the Sun’s disk make her triumph, silently, silently, glorious, glorious ! Let no demon, male or female, look at her on this day, for she is in his disk.  
 416. A mighty miracle is wrought for her before the faee of all mankind.  
 She causes delight by driving away terror.  
 She is the great examiner in Sesu.

418. Let not the mouth of any serpent or worm enter her flesh by biting into her.
419. The divine spouse *Ānḫnesrāneferāb*, triumphant, is protected from the mouth of every gnawing worm, as Rā is protected from his enemies.
420. Rā triumphs over the enemies, and slaughters the adversaries of the divine spouse Osiris *Ānḫnesrāneferāb*, triumphant, just as he slaughters his own enemy, the serpent Naka, who comes against him with enmity.
423. The mother of Osiris, the Cow, addresses them with thine own mouth saying, O may thy will be done among them.
424. She addresses you just as Rā addressed his enemies.
425. O Apophis, and all ye enemies of the divine spouse Osiris *Ānḫnesrāneferāb*,
426. triumphant ; O Enemy and adversaries, children of inertness ; get you
427. gone to the fire, get you gone to the flame, get you gone to the eye of Horus. May the divine spouse come to you, may she devour you, may she be baneful to you.
428. May you go to her fire and flame, may you suffer her wrath, may you endure her will, may you be in her power, may you be slaughtered by her.
430. May there be a place of refuge for the divine spouse Osiris *Ānḫnesrāneferāb*,
431. triumphant, in the presence of Osiris behind Rā ; and may the Eight provide a hiding-place for her !
432. May there be a place of refuge for the divine spouse Osiris *Ānḫnesrāneferāb*, triumphant, behind Shu ; and may the Eight provide a hiding-place for her !
434. May there be a place of concealment for her behind Seb ; and may the Eight provide a hiding-place for her !
435. May there be a place of refuge for the divine spouse Osiris *Ānḫnesrāneferāb*, triumphant, behind *χepera* ; and may the Eight provide a hiding-place for her !
437. May there be a place of hiding for her within heaven ; and may the Eight provide hiding for her !
438. May she enter into Nu, may she know the falling of his water ; and may the Eight provide a place of concealment for her !
439. May she go from place to place,
440. may no eye see or look upon her,
441. may no god see her place, or touch her in her place, and may the enemies of the divine spouse Osiris *Ānḫnesrāneferāb*,

443. triumphant, the enemies of Rā and the foes of Un-nefer, not shoot at her !
444. As touching the divine spouse Ānḫnesrāneferāb, triumphant, may the mysteries of the gods and goddesses be done for her !
445. She is purified, her power is pure, coming forth wholly from her pure mouth ;
446. she makes protection (*or* virtue) at the coming forth of her servants, she makes protection (*or* virtue) for the purpose of resting the heart, and for concealing her place.
447. The divine spouse Osiris Ānḫnesrāneferāb, triumphant, was the royal daughter of the lord of Upper and Lower Egypt, the lord making things,
448. Psammetichus Menkarā<sup>1</sup> triumphant: her mother was the “*nutār tūat*” Nitocris, triumphant, in the presence of Osiris, the daughter of the royal spouse,
449. the great lady Taxaūat.
450. She is Horus, she is the Moon, she is Thoth, she is the messenger of Shu.
451. Let not any harmful wind, coming from the north, the south, the east or the west, fall upon her !
452. She is like a god within his winds ; may men, gods, the spirits and the damned not see her !
453. She is a goddess coming forth from Neχent: let no man nor any country see her at the moment when they make enmity against her ! Let no one coming against her, see her !
455. When they see her, let fear and terror of her enter their limbs ! Let there be millions of cubits of flame upon every path of hers !
456. When they see her, may they make adorations to her as they make to the Sun daily at dawn.
457. She is concealed within the sarcophagus, she is the fair-faced Ptah, the lord of numerous and mighty (*or* divine) faces.
458. She lifts the arm, she is the bull of the mother who loves her. She is Ptah Socharis in the sareophagus.
459. She is concealed in the temple of the *bennu*, in the southern and northern chapels. She is Anubis at the mummy chest in Amenti, in the Tuat.
460. She is the law-loving bull who loves his children.
461. She follows after the *Ketiu*, loving his father and his children, making festal in it.

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<sup>1</sup> See Dr. Birch, “Revue Archéologique,” Vol. IV, p. 615.

461. She is listening to his father, she is Rā, the bull, in his two heavens.  
 462. She strides over the whole earth.  
 463. She is that splendid baby, who was conceived yesterday, born to-day,  
     who hacks off the heads of his enemies, and who proclaims his name.  
 464. She is the "Four Faces" on one neck, the lord who flames forth against  
     his enemies.<sup>1</sup>  
 465. She is the breath which is in his mouth.  
 466. She is the great one, the *bennu* who secretes children upon the white  
     willow in the house of the *bennu*, within the temple, the "Very Aged"  
     in Heliopolis. She is the great disk in Heliopolis.  
 467. She is Tmu the father of the gods.  
     She is Nekhebka who dwells in the great house, with extensive authority  
     (), his name is unknown.  
 468. She is Tmu, creator of attributes<sup>3</sup> like Ptah.  
     She is Ptah the maker of his attributes (*or forms*) upon earth.  
 469. She is Rā. She is millions, she is passing millions, she is passing  
     multitude.  
 470. She is Ut'a. She is the Uræus goddess whom Isis loves, and is  
     provided with enchantments.  
 471. May Renti give place to her, may her face be so wrapped up that the  
     Hanebu may be unable to harm her, and that the whole earth may be  
     unable to do any injury to her!  
 472. She passes by you loving a *duck* (?)  
 473. Sept has provided her with his provisions.  
     Her bandages are of the manufacture of Het-hetep, and Ut'ati hath tied  
 474. them on both sides of Tait.  
     She is concealed within the palace.  
 475. May there be hiding and concealment for her in the storehouse of  
     Āmam (or Nehat), may she be made like the *Mesat* bird, the Mangler,  
 476. provided with the face of a man: for she is the "Great enchantress"  
     in the lodge (or station) of Amam (or Nehat) who doeth violence  
     with the flame  
 477. which comes forth from the face of a man!  
     Hail! dost thou listen, O Horus of the Dawn?

<sup>1</sup> Or perhaps, "Four heads on each neck spitting fire against his enemies." (Renouf.)

<sup>2</sup> Chabas rendered these words "queue retournée" ("Voyage," p. 190). The form of the sign which comes after *sehen* is wrongly given by both Sharpe and Chabas.

<sup>3</sup> The second  is probably a mistake of the sculptor, who repeated it inadvertently.

IN FRONT OF THE FIGURE OF ATHOR, INSIDE THE COFFIN  
ON THE BOTTOM.

478. Rise O divine spouse Osiris Ānχnesrāneferāb, triumphant !  
I am Heaven thy mother, I am present to protect thee.  
I am Aut, thy nurse, and thy dandler : I will never depart from thee.

BEHIND THE FIGURE OF ATHOR, INSIDE THE COFFIN  
ON THE BOTTOM.

479. Hail, divine spouse Osiris Ānχnesrāneferāb, triumphant !  
Thy mouth has been given to thee by Rā for ever and ever ;  
in the presence of the gods thou hast received thy attributes, O great  
god !

INSIDE THE COFFIN AT THE FOOT OF THE FIGURE OF ATHOR,  
ON THE BOTTOM.

480. Hail divine spouse Osiris Ānχnesrāneferāb, triumphant !  
Thy daughter standeth among the gods, the fear of thee is greater  
than what their hearts can imagine.
481. Thy name liveth upon earth, thy name endureth upon earth :  
482. thou decayest not, nor art a prey to corruption for ever.
483. Hail divine spouse Osiris Ānχnesrāneferāb, triumphant !
484. Behold Osiris Horus has placed these four gods, who were born of  
himself,
485. to protect thee, to follow after thee, to bring every good thing to thee,  
486. and to make thee triumph, as Osiris triumphed, O divine spouse,  
487. “*nutār tūat*,” Osiris Ānχnesrāneferāb, triumphant.  
Thou art made like Apti, with the face of Ap-uat.







# EGYPTIAN TEXTS

WITH

INTERLINEAR TRANSLITERATION AND TRANSLATION.





# SARCOPHAGUS OF ANXNESRANEFERAB.

— — —

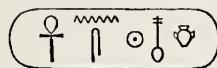
ON THE RIGHT-HAND SIDE OF THE GODDESS, ON THE OUTSIDE OF THE COVER.

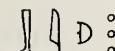
1.      
- Hather hent amenti nutart embah-t  
Athor mistress of the west [is] the goddess in front of thee: [and]

ON THE LEFT-HAND SIDE OF THE GODDESS, ON THE OUTSIDE OF THE COVER.

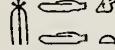
2.   
- āā ka-t ha-t  
the two hands of thy genius [are] behind thee.

OVER THE HEAD OF THE GODDESS, ON THE OUTSIDE OF THE COVER.

3.       
- ha Åsár nutár hemt māxeru tes  
Hail Osiris dirine spouse Anxnesraneferab triumphant. Supported [is]

4.        
- tep-t bá em át - t nub au - t netnet  
head thy steel [is] in limbs thy and gold [in] members thy pure (?)

5.       
- án xesft án hetmt seref { <sup>tep</sup><sub>áp</sub> } re-t nif  
Not repulsed, not destroyed [is] the warmth of mouth thy [nor] the breath

6.        
- per em mestet-t án Sut ertā - net nut  
coming forth from nostril thy. It is not Sut [who] has given to thee [it is] Nut,  
\*  em, in ?

nif      ám-s      seref      ám      re-s      hemt  
 the {breath} [which are] in her and the warmth in mouth her

pet      em      χaχa      -      s      hemt      nif      ám      re-t  
 the heaven with starlight her uniting the breath in mouth thy.

mes      áuf      t      -      em      ānᙂ      ānᙂ-t      má      ānᙂ      sebu  
 Are graven limbs thy with life, livest thou as live the stars

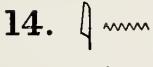
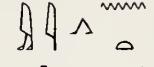
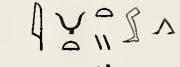
em      tra - sen      en      ānᙂ      res      Åsär      neh -  
 in      seasons their      of      life.      Let be awakened      Osiris,      let be roused

es      Åsär      beka      -      ālhā - t      t      em      t'et  
 up      Osiris      lying exhausted.      Stand thou,      prevail thou      with      body [thy].

AT THE FOOT OF THE GODDESS, ON THE OUTSIDE OF THE COVER.

Ha      Åsär      nutār      hemt      Ānᙂnesrāneferāb      māxeru      mut - s  
 Hail      Osiris      divine      spouse      triumphant.      Mother her

nutār      hemt      nutār tūat      Netākṣart      māxeru      āhā  
 [is] the divine spouse      “nutar tuat”      Nitocris      triumphant,      mayest remain,

14.     

sem - t      em hotep      art  
[or] go about thou in peace      To thee.

Says      Ra      aa - net  
Ra      comest thou      guided

15.     

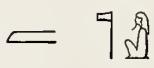
en      nutar      aa      sem      ar - t  
by      god      great,      go      thou

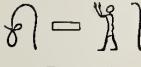
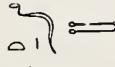
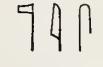
er      pet      per      art      em  
to      heaven,      come forth      thou      from

16.      

rerati      chiut      ma-t      en      Seb      ba - t  
the gates of the      horizon,      look thou at      Seb,      animated      em      nutar

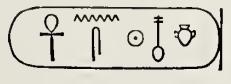
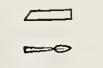
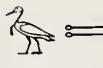
like a      god,      look thou at      Seb,      animated      like a      god,

17.        

uas - t      em      nutar      sexem - net      em      t'et - t      nutaras      ba  
adored      like a      god,      possess      thou      body thy      divine      soul

17.        

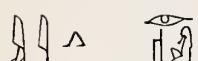
xent      anxu      power      nutaras      xent      chiutu      i  
living among men,      power      divine dwelling among the spirits.      Has come

18.        

en      Asar      nutar      hemt      macheru      ba - t      em  
Osiris      divine      spouse      Anxnesraneferab      triumphant!      Animated art thou like a

19.        

nutar      tes      bones thy      by      Tmu      mes      emxet      chiut - f  
god      are tied      bones thy      by      Tmu      following      after      light his.

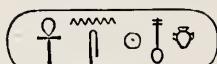


ia  
Come has

20.



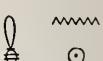
nutār  
divine  
spouse



Ānᙂnesrāneferāb



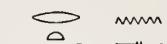
māᙂeru  
triumphant



mān  
daily



em  
from  
Heliopolis.



er - tā  
Is given to her



āb - s  
heart her



em  
in



χat - s  
body her,  
hra - s  
face her is



like a



sub  
jackal,  
limbs her [are] like



em  
steel,



ba - s  
soul her [is]



em  
within her,



χennu-s  
life her [is]

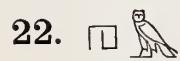


āhā - s  
behind her.



ha-s  
behind her.

ON THE LEFT-HAND SIDE OF THE GODDESS, ON THE OUTSIDE OF THE COVER.



ha  
Hail



Āsár  
Osiris



nutār  
Nutar



Ānᙂnesrāneferāb



māᙂeru  
triumphant



suten  
royal daughter of



set



neb  
the lord of



taiu  
the two worlds



Psamtek



māᙂeru



āp



suten



ba - t



set



Emma

followers,

body thy [is]

χat

buried

kras - t

buried

em

in the

āmenti

west of

Nut

heaven,

west

of

Emma



Rā  
Sun



sesu  
followers,



xat  
body thy [is]



kras - t



buried



in the



āmenti



Nut



west



of



Emma



ba - t



em



xabesu



an



ān



xenāt - f



imprisoned



is it



in the



house

of

Seb

Seb

\* For

ON THE RIGHT-HAND SIDE OF THE GODDESS, ON THE OUTSIDE OF THE COVER.

23. Ha Åsär nutär hempt Ānᙂnesrāneferāb māxeru ár - net  
Hail Osiris divine spouse Anxnesraneferab triumphant! Make to thee

Ámentiu áui em per - t em Tasert nutáru parti  
those who are in } acclamations at coming forth thy from Tasert. The gods of the orbits  
Amenti }

hept - sen - t en χeft rā-t em át áment ár - net \* tūait  
embrace they thee before lodge thy in the house secret, make to thee [they] adorations,

ni - ni (sep) sen neb - sen ám - t  
proclaim (bis) they lord their in thee

AT THE TOP END, ON THE OUTSIDE OF THE COVER.

24. Ha Åsär nutär tūat - Ānᙂnesrāneferāb māxeru s - xut - t  
Hail Osiris Nutar tuat Anxnesraneferab triumphant! Glorified art thou

en χu ten em χut tātāt - t en em Tātātu sesep - t áan  
of glory that in the horizon, established art thou in Tattu, received art thou by

27. baiu Ånnu ent'erāu - t Nāxa  
the spirits of Heliopolis who master Nāxa.  
28. un áa  
Are opened the gates of

— 29. —

pet      seneš      āa      kebh      χā      Her      i      Tahuti      ia - sen  
 heaven, are thrown open the doors of      Kebh, rises Horus, cones Thoth, come they

30.      en      Ásár      nutár      hemt      nutár      tūat      māχeru      tū - sen  
 to Osiris divine spouse, Nutar tūat Ānānesrāneferāb triumphant. May grant they

— 31. —

per - s      emma      nutáru      seχer      Sut      ȳer      ren      t'et  
 coming forth her, among the gods overthrowing Sut destroying the name. Said,

32.      pu      t'et      Seb      rek      fa      pu      árt      en      nutáru      rek  
 namely said by Seb to thee the burden made by the gods to thee

33.      em      hat      áau      ur      ám      ánnu      em      ent'eráu      nek      Ásár  
 in the house of the aged very in Heliopolis as seized for thee Osiris

— 34. —

er      ta      em      ent'eráu      em      t'et      en      Sut      àn      ertā  
 upon earth in the land of Seizure in saying to Sut let not be granted

— 35. —

ás      seχem-ek      ám      em      nehém      seχem -      ek      en      Her  
 to them prevailing thy over [me] in repulsing : let prevail over thee Horus

37. em t'et en Sut àu unn áa - ui - k.t. em xeper  
in saying to Sut, Be there - acclamation thy in becoming

38. ren - ek nāaiu - k ta hat em t'et .....  
name thy acclaimed land north in saying .....

39. àu unn ..... em xeper .....  
be there ..... becoming .....

AT THE FOOT OF THE FIGURE, ON THE OUTSIDE OF THE COVER.

40. t'et án Ásár nutár hemt . māxerut en neb  
Said by the Osiris divine spouse Ānᙂnesrāneferāb triumphant, and lord

41. ..... māxerut en neb  
..... triumphant, and lord

42. Tmu ás nás - ná em māser at .....  
Tmu quick! Proclaimed am I at twilight at .....

43. mā-ten-tu- à ia - kuá àn - ná - nek árti  
Come let arrive me that may bring I to thee the two uraei of

44. Ru-stau àn - ná pest en ám temt - ná  
Ru-stau. Bring I the backbone of him who is in Heliopolis collected have I

\* The breakage in lines 38 and 39 has been caused by the attempt to repair the coffin in ancient days.

† A Ritual direction (?) to recite quickly.

45.   
 ást      áu      xesef - ná      Ápáp      pekas - nâ      nasp  
 quantities.      Stopped have I      Apophis,      thrust back have I      the bite.

46.   
 ár - â      uat      se-sé - nâ      emmâ - ten      nuk      ur      ámma  
 Made I the way,      divided have I      among you.      I am the elder      among

47.   
 nutâru      ertâ      ses - en      uâa      en      neb      San  
 the gods.      Be it given      to open      the boat      of the lord of      intelligence,

48.   
 tu-t      á      ur      nutâr      áiref      made he      xet      áxem - nâ - s  
 and the image      great aged god      made he      fire,      quenched I it.

49.   
 árt - na      uat      átf - â      ák - â      em      xut      se-sé - â  
 May be made to me the way of father my.      May enter I into the horizon, may traverse I

50.   
 erma      áau      nutâru      meter - uâ      ámu      uâa      - f      sa -  
 near the great one of the gods.      Let survey me      what is in boat his,      let pass

51.   
 ás - nâ      shenât      ent      xet      ha - â      neb      henkset  
 through I the orbit      of flame,      behind me      the lord of      the wig

\* Read .

† Read .

52.		her hra - ten	ta	tat	ámmā	seś - à	nuk	usr
		upon faces your	may be given bread,			let pass me.	I am	poucerful

53.		neb		usr		nuk		huā		Asar		neb		māt		ari
	<i>lord of the powerful,</i>				<i>I am the supported of</i>				<i>Osiris</i>				<i>lord of law who maketh</i>			

54. ut'et māk - et - à pu māk Rā mā - ten  
the green. Virtues my are the virtues of Rā. Come

				<b>55.</b>																														
tuā	em	rer	-	ef	Sexet-	hotep	nuk	Rā	nutár																									
<i>let me [go round]</i>	<i>as goes</i>	<i>round</i>	<i>he</i>		<i>Sexet-hotepu.</i>		<i>I am</i>	<i>Rā</i>	<i>god of</i>																									

Ta-reka	paut	nutáru	emmā	Sexet	hotepu	'tet

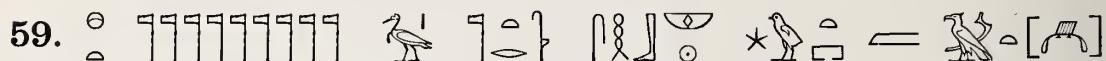
*Tarekā and the cycle of the gods who are in the midst of Sexet - hotepu. Said*

						57.		
ān	Āsār	nutār	hemt	Anxnesrāneferāb	mātχeru	.....	.....	heq
by	Osiris	divine	spouse		triumphant.	[Hail]	.....	ruler of

								<b>58.</b>	
ānxiu	Āsār	heq	t'et	qa	atf				ret
<i>the living,</i>	<i>Osiris</i>	<i>king of eternity, raised high [is]</i>	<i>the crown</i>	<i>[of the lord of]</i>	<i>men,</i>				

$$* \text{ } \begin{array}{c} \text{ } \\ | \\ \text{ } \end{array} \text{ } \begin{array}{c} \text{ } \\ | \\ \text{ } \end{array} \text{ } - \text{ } \begin{array}{c} \text{ } \\ | \\ \text{ } \end{array} \text{ } = \text{ } \begin{array}{c} \text{ } \\ | \\ \text{ } \end{array} \text{ } \begin{array}{c} \text{ } \\ | \\ \text{ } \end{array} \text{ } \begin{array}{c} \text{ } \\ | \\ \text{ } \end{array} \text{ } = \text{ } \begin{array}{c} \text{ } \\ | \\ \text{ } \end{array} \text{ } \begin{array}{c} \text{ } \\ | \\ \text{ } \end{array}$$

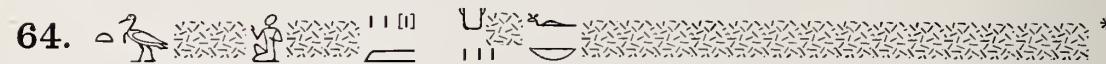
  
 qema nutāru neb pet neb ta ári nutāru ret Tatanen ....  
 and maker of the gods, lord of heaven lord of earth, making gods and men, Tatanen ....

**59.**   
 paut nutāru ba nutrā seheb tūat em mat -  
 and the cycle of the gods [he] the soul almighty, maketh festal [he] the tuat with rays

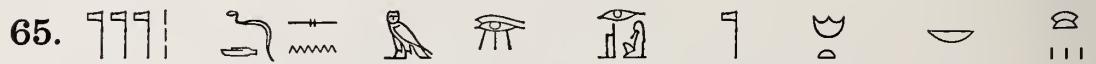
**60.**   
 f nutrā uā šeps šuten nutāru ár .....  
 his. The strong one, the only one, the august one, king of the gods doing .....

**61.**   
 neb Ámain en paut nutāru neb nutāru nutrā heret  
 lord of Áamam of the cycle of the gods, lord of the gods protecting {the upper regions of heaven}

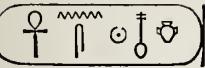
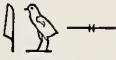
**62.**   
 nutrā ..... xā em atf sekeṭnu - f mà .....  
 protecting ..... crowned with the atf crown, travels he like .....

**64.**   
 ..... em kat-f neb .....  
 ..... in works his all .....

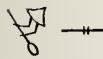
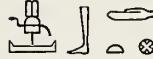
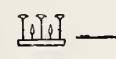
ON THE LEFT-HAND SIDE OF THE COVER, AT RIGHT ANGLES TO THE FIGURE.

**65.**   
 nutāru tēt - sen em rimi Ásár nutár hemt neb xau  
 The gods say they in weeping: "Osiris divine spouse lord of diadems

\* Two lines broken away.

66.            

maχerut ān - s em uāa - s en nub  
*Anxnesrāneferāb triumphant. Being she in boat her of gold*

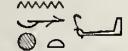
χen - s Nu er Ābṭu śā nes  
*conveys her the sky to Abydos, traverses she through [it].*

67.      

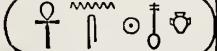
ertā - nes Āmenti śā - nes en t'et entet nutār  
*Is given to her Āmenti that may traverse she [it] for ever. O Thou who [art] god*

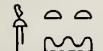
ānχ em Āmenti Āsār Un - uefer heqt Ānnu nutār seχem  
*living in Āmenti, Osiris, Un-nefer, regent of Heliopolis god powerful,*

68.        

neχt usr entet Āsār pu neb t'et t'et ān  
*victorious, mighty, thou who [art] Osiris lord of eternity.” Said by*

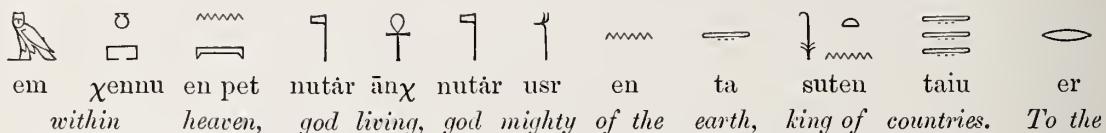
     

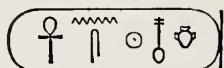
Nut Āsār nutār hemt māχerut nuk mut  
*Nut “O Osiris divine spouse Anxnesrāneferāb triumphant! I am mother thy.*

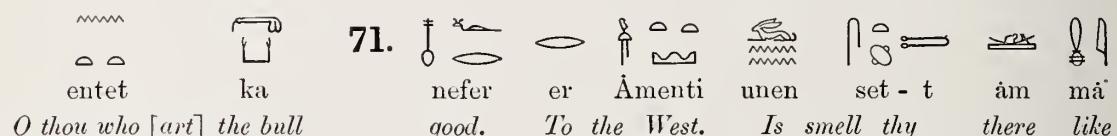
         

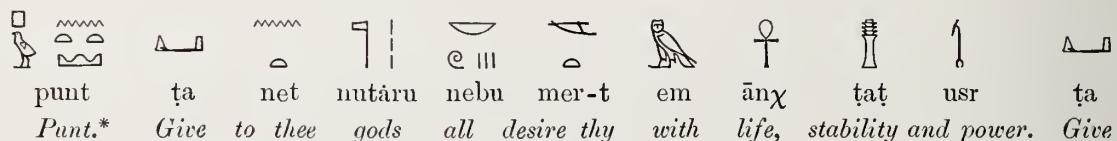
er Āmenti sep er bu mer - t mes - nā - t  
*To the West, (bis) to the place lovest thou. Brought forth have I thee*

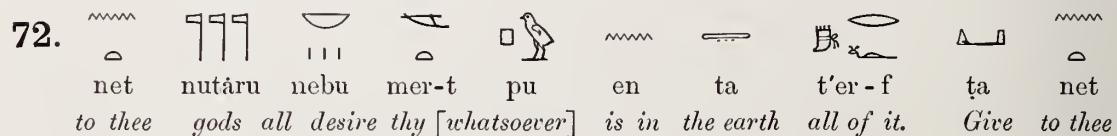
70.  en tef-t Seb á-net'-hra-t aut em Ásár Un-nefer χu  
to father thy Seb. Hail to thee who art as Osiris Un-nefer glorious

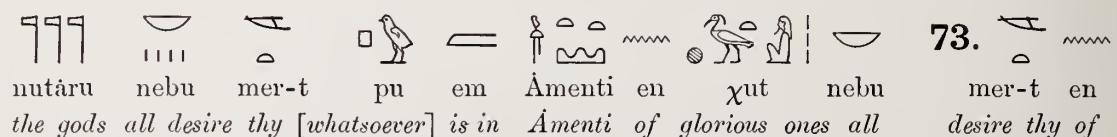
 em χennu en pet nutár áñx nutár usr en ta suten taiu er  
within heaven, god living, god mighty of the earth, king of countries. To the

 Ámenti sep (bis) Ásár nutár hemt  
West, (bis) Osiris divine spouse  Ānānesrāneferāb  
triumphant!

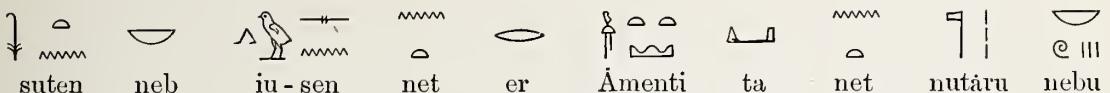
71.  entet ka nefer er Ámenti unen set - t ám má  
O thou who [art] the bull good. To the West. Is smell thy there like

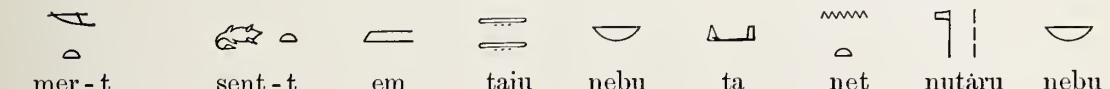
 punt ta net nutáru nebu mer-t em áñx tat usr ta  
Punt.\* Give to thee gods all desire thy all with life, stability and power. Give

72.  net nutáru nebu mer-t pu en ta t'er-f ta net  
to thee gods all desire thy [whatsoever] is in the earth all of it. Give to thee

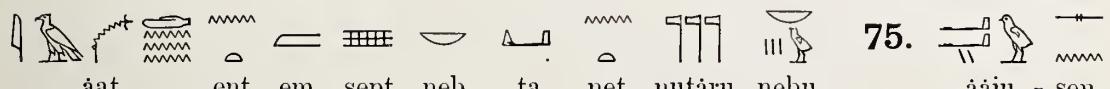
73.  nutáru nebu mer-t pu em Ámenti en χut nebú  
the gods all desire thy [whatsoever] is in Ámenti of glorious ones all  
mer-t en desire thy of

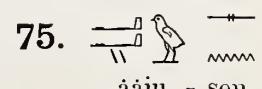
\* i.e., the spice land. Cf. Brugsch, "Dict. Géog.", t. II., p. 14.

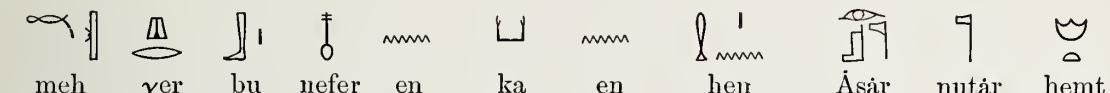

  
 suten neb iu-sen net er Āmenti ṭa net nutāru nebu
   
 king every. Come they to thee. To the West. Give to thee gods all

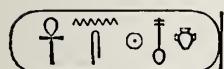

  
 mer-t sent-t em taiu nebu ṭa net nutāru nebu
   
 desire thy, fear thy [is] upon countries all. Give to thee gods all

**74.** 
  
 baiu em pet mā Rā ṭa net nutāru nebu
   
 the souls [will] of } in heaven like the Sun. Give to thee gods all,


  
 āaṭ ent em sept neb ṭa net nutāru nebu
   
 the dew which is in nome every. Give to thee gods all

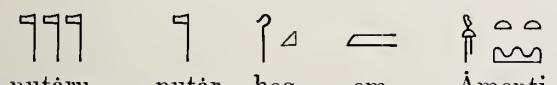
**75.** 
  
 āāiu - sen


  
 meh χer bu nefer en ka en hen Āsár nutár hemt
   
 full of everything good to the genius of the majesty of Osiris divine spouse



  
 Ānᙂnesrāneferāb māχeru nutár ānᙂ em Āmenti

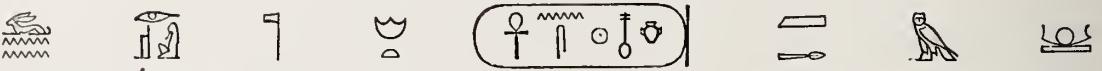
**76.** 
  
 suten en




  
 nutāru nutár heq em Āmenti Āmenti Āsár nutár hemt
   
 gods, god ruler in Āmenti Āmenti Osiris divine spouse Ānᙂnesrāneferāb


  
 māχeru      t'et      heh      suten      ba      mer      hat'  
 triumphant    for ever    and ever,    the king    the soul    loving    the white crown

**77.** 
  
 χā      Ra      Tmu      em      het ā      ba      en      ta      mer      māt  
 crowned as    Ra and Tmu    in the    great dwelling,    the soul    of the    land    loving    law.


  
 Unen      Åsár      nutár      hemt      spouse      Anxnesrāneferāb  
 Is        Osiris     divine     spouse     triumphant    in the    bark

**78.** 
  
 āaāt      per - s      em      Ånnu      unen      pet      ta      Ånnu  
 great.    Comes forth she    from    Heliopolis    being    heaven and earth and Heliopolis


  
 mā      keṭnu - f      her      rimi      en      Åsár      nutár      hemt      spouse      Anxnesrāneferāb  
 likewise    weeping for    en    Osiris    divine    spouse    Anxnesrāneferāb

**79.** 
  
 nutár    āa    emxennu    en    pet    áu    nutáru    em xet-s    tent'en  
 god    great    within    heaven.    The    gods    follow her    confidently

**80.** 
  
 ábh      en      xemtu      her      qeb      áu      Iṣ      Horus under head thy  
 .... tooth of bronze .....

her rimi - t en  
weeping for . . . .

áu - t  
Thou art [in]

mät  
the cabin

ent  
of gold

emχennu en  
within

uāa  
the boat

ent  
which

**81.** χet paut nutāru  
follows the cycle of the gods

āat paut nutāru  
and the cycle of gods

net'es  
little with thee

unen - sen  
in the place

ONE, they who are

her χen em kereh  
navigating in the night.

**82.** pai ari en  
Fly does the

χeft em māu  
enemy from the water,

ka ren - f  
perishes name his

āhā en  
Seized hath he

tet - f χeft en  
the fiend by

qaha - f hotep  
arm his rests

**83.** áb  
right hand

nutāru her rimi  
the gods are weeping

er-āa ur  
exceedingly exceedingly

em qa  
with raising up

qa χeru - sen  
raising up of voices their

er  
to

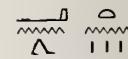
qa en pet  
the height of heaven."

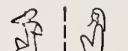
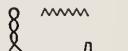
t'et  
Said

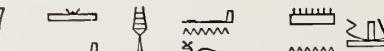
án hen  
by the majesty

**84.** Ásár Osiris  
Osiris

nutár hemt  
divine spouse

  
 nutar tuat  
 the nutar tuat            Anxnesraneferab  
  
 mäxerut  
 triumphant.        
 säs  
 Pass        
 áref - ten  
 therefore ye        
 an - ten  
 return ye

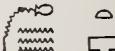
  
 er  
 to        
 sotemet  
 Sotemet,        
 sotem - ten  
 hear ye      **85.**   
 xerut  
 words        
 - ä  
 my        
 hnä  
 in company        
 sa  
 with the seroll

  
 tes  
 destructive of robber my        
 å'a  
 a'at        
 - ä  
 a second time        
 em  
 nem - ä  
 a'at - a        
 áhpä  
 a'at - nef  
 landed hath he        
 men  
 at the battlement

**86.**   
 ent  
 of        
 Ánnu  
 Heliopolis.        
 Sau  
 Sau        
 t'et  
 says        
 en  
 to        
 Neb  
 Neb - er        
 er  
 - er        
 t'ra  
 - tra,        
 ut'a  
 "Be sound

  
 áb - ek  
 heart thy,        
 neb  
 O lord of the gods,        
 nutaru  
 Osiris,        
 Ásär  
 at the        
 er  
 at the        
 árit  
 battlement      **87.**   
 ent  
 of        
 Ánnu  
 Heliopolis."

  
 Neb-er - tra  
 Neb - er - tra        
 t'et  
 says,        
 pu - tra  
 - su        
 - su  
 "What then        
 xeperu  
 has become

  
 áu  
 [Sau says],        
 ertä -  
 ná        
 áritu - f  
 granted have I that should be done he      **88.**   
 em  
 in the        
 abt  
 purification place.

\* Coffin has .

						
sás	nutáru	sta	su	sotem-na	t'etu - f	sta
<i>Traverse</i>	<i>the gods</i>	<i>towing along him</i>	<i>hear we</i>	<i>words his</i>	<i>"is towed along,</i>	

									
nutár	hemt	nutár	tuat		Ānxnesrāneferāb	triumphant	māχeru	qa	Āmenti
divine	spouse,	nutár	tuat						O bull of the West.

				90.					
pu	tra	su	χepeρ		em	qāhu	- t	pu	tra
<i>What then</i>	<i>of it</i>	<i>has become</i>			<i>of shoulder</i>	<i>thy?</i>		<i>What then</i>	<i>[do you ask]?</i>

	91.	
erte - nek	ta pu er	abt
given to thee	placed is it at the purifying place.	Hast given thou [that] placed is it

									
er	māt	áu	maka	her	pi	āhā en	-	tut	nef
<i>in the boat.</i>	<i>Has Maka</i>			<i>gone</i>	<i>and</i>			<i>seized has he</i>	

qāh - ā  
arm my,

àn rex tu enti su ám  
not known what it is in.

ámmā t'et tu - à  
Let talk me

hnā - f  
with him in company with

hna sá t'es pa áta  
the scroll destructive of the robber.

t'et en  
Said by

Ásár nutár hemt  
Osiris divine spouse

Anxnesrāneferāb

māχeru mak ref χabesu  
triumphant, Come then O starry deities

em Ánnu ham -  
from Heliopolis and unborn

emu χer-āba  
generations in χer-āba.

mes nutár arq  
Born is the god, completed is

sat - f net'er tep  
tiara his, seizing is the paddle

Ásár nutár hemt  
Osiris divine spouse

Anxnesrāneferāb

māχeru hna - t en er  
triumphant along with thee to

sešeta enti em useχt  
conceal that which is in the great hall of the gods.

nutáru

sat - s Ásár em uáa - f  
Recites she Osiris in boat his

en χer . . . f per-f ám - f er pet  
. . . . . his comes forth he from it to heaven.

\* Compare "Todtenbuch," ch. 136.

† See Renouf, *Proceedings of the Society of Biblical Archaeology*, May, 1885, p. 100.

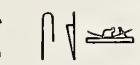
‡ Coffin



sekētñu-f er  
Goes along he to



Nut sekēt  
Nut, travels



uāa  
the boat of



en  
Osiris



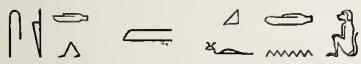
ām-f  
it it



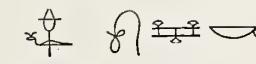
hnā  
with



Rā  
Rā



seket em  
travels [he] like a monkey



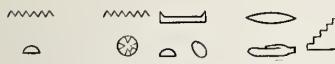
xesef uat - k  
stopping road thy.



Her her  
Horus [is] at



mast tui  
leg that



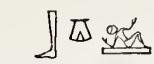
ent  
of



Nut at staircase  
Nut at



en  
that of the



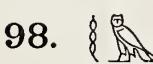
hebs  
clother of the



ān  
destitute. Is [of] Seb



Nut  
and Nut heart their



net'em  
rejoicing a second time at seeing the rejuvenescence of Un-nefer [viz.]



nem  
their



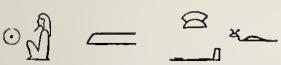
en  
rejoicing



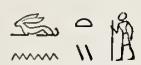
ma  
rejoicing



Un-nefer  
[viz.]



Rā em  
Rā in rising his.



untiu  
Is the piercer of the bull in



qa  
courage his,



em  
the image of the god



tut  
the image of the god



bah  
the inundator,



a  
the great one



ur  
the father of the gods.



tf  
Calamitous [is]



nutāru  
the taste of the date palm



nešen  
the taste of the date palm



tep  
the taste of the date palm



bener  
the taste of the date palm

the inundator, the great one the father of the gods. Calamitous [is] the taste of the date palm



her  
in the centre of



at  
“Not to be overthrown”



χem  
he



f  
lord of



neb  
the lord of



hamham  
bellowing



kahab  
butting



tu  
butting

\* Coffin

**100.**   
 hapt mā paут nutāru uaš - tā ba - tā sept-tā   
*advancing rapidly like the cycle of the gods worshipped, full of soul, increased*

er nutāru meht resu χu - sen ás ta - k ur   
*beyond the gods of the North and South. They perform the rite. Then grant thou to be great*

**101.**   
 Åsár nutár hemt māχeru áaa-s em pet   
*Osiris the divine spouse Anxnesrāneferāb triumphant! Mighty is she in heaven*

mā aa-k emmā nutāru nehem - k s mā ári - res tu   
*as great art thou among the gods, deliver thou her from being done to her evil,*

**102.**   
 bah - en - k qen áb - s ta - k usr Åsár nutár   
*destroy thou the foulness of heart her, grant thou to be powerful Osiris divine*

hemt māχeru er nutāru χut merti en - She   
*spouse Anxnesrāneferāb triumphant against the gods and the spirits damned. She*

**103.**   
 tes Åsár usr - ek usr Åsár māχeru neb   
*[is] Osiris, powerful art thou of the powerful ones Osiris triumphant lord of*

māχerut ari en ūat' maket-s má Rā en pet Åsár em  
 triumph son of the great ones. Virtue her [is] like the sun of heaven O Osiris in

**103.**
  
 uāa - k Rā em hotep ari ten uat en Åsár nutār hemt  
 boat thy Ra in setting. Make ye the way of Osiris the divine spouse

māχeru sekat - s em uāa en Rā māk ent-  
 Ānxnesrāneferāb triumphant that may pass she in the boat of Rā virtue of

**104.**
  
 es māk Åsár mākēt - s māket uāa en Rā  
 her is the virtue of Osiris, virtue her is the virtue of the boat of Rā,

nutār hemt nutār tuat Ānxnesrāneferāb māχerut her xesef  
 the divine spouse, nutār tuat triumphant for repulsing

at her **105.** Rā hru neb i en nutār hemt  
 the crocodile from the Sun day every. Comes the divine spouse

māχeru má Hor Ser - χuti ent pet ser en  
 Ānxnesrāneferāb triumphant like Horus of Ser-χuti of heaven. Proclaimeth

Åsär her āri chut  
 Osiris at the gates of the horizon

**106.**
  
 hāā nutāru em xesef  
 rejoice the gods in meeting him.

au Sut ari Åsär nutār hemt nutār tūat  
 Sut [magnifies] does Osiris divine spouse nutār tūat

māxeru an peh - s nebt an  
 triumphant, that not reaches her the Lock, and that not

**107.**
  
 hem - s overthrows her

ári - f Åsär nutār hemt  
 those who are in it, Osiris divine spouse

**Anxnesraneferab** māxeru sé[ta]  
 triumphant is veiling

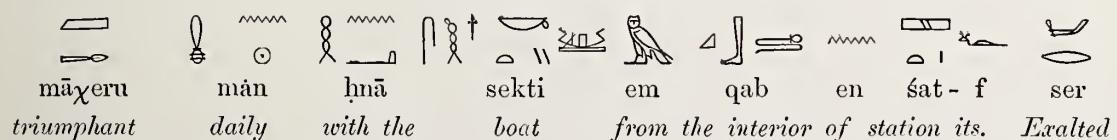
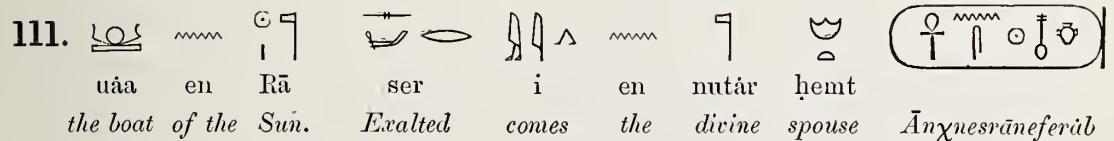
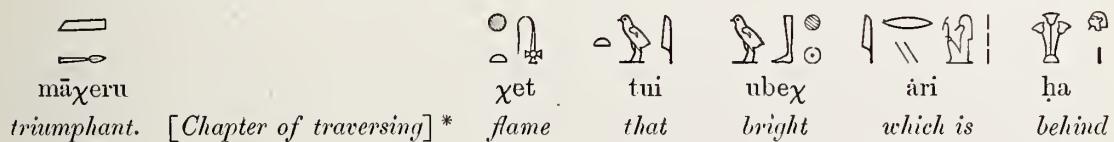
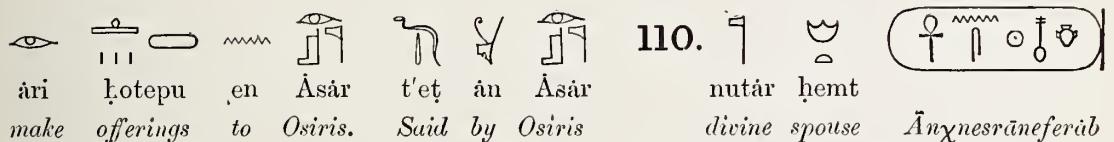
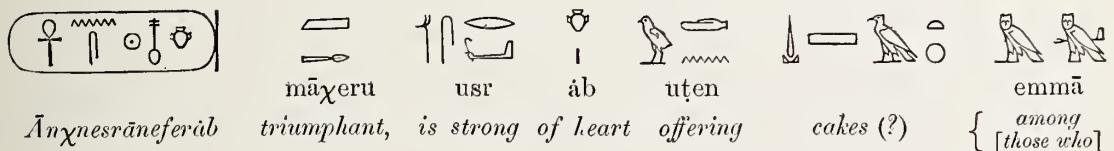
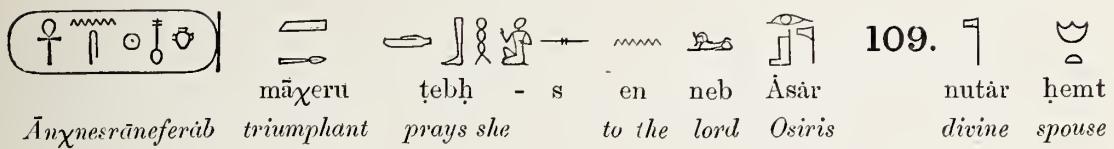
hra emxenmu en hat ā - s er sexem neb  
 the face in interior of tabernacle her over shrine every

en nutār Åsär  
 of the god. Osiris

**108.**
  
 nutār hemt  
 divine spouse

mas t'et - u en uutāru en Rā i en uutāru tūat  
 is bringing the words of the gods to Rā. Comes

\* Supply . Coffin reads .



\* This is part of an uncommon chapter of the Ritual.

† Coffin

112. au mā - nes mas en māt - f χeft baiu - f Ha àmu  
sees she passing of law his with spirits his. O ye who are in the

tēbt ás seráu àu mā en Ásár nutár hemt  
tabernacles multiplying plants, sees Osiris divine spouse

113. nutár tūat māχeru hāā nes àu uru - sen em  
nutár tūat Ánānesrāneferāb triumphant rejoices she, great ones their are in

hāā śeran - sen em neferu ári uat en Ásár  
joy, little ones their are in bliss making a way for Osiris

nutár tūat em hat uāa tes - s em aten  
Ánānesrāneferāb in front of the boat. Rises up she like the disk

sesep - s em àuu \* tēb - s em χet - f  
light her [is] as that of the shining ones, furnished is she with things his,

sebeχ em neb māt  
protected is she like the lord of law.

\* Read @ u.

ON THE RIGHT HAND SIDE OF THE COVER AT RIGHT ANGLES TO THE FIGURE.

**115.** s-xeper renen tata mertu en mer-f ..... mer .....  
*creating, nursing, giving what is willed by will his.* .....

**116.** i - nef nutáru em kes paut nutáru temtu  
*Come to him the gods in obeisance, the cycle of the gods are bowed*

her xat - sen .....  
*upon bellies their .....*

**117.** t̄ua - sen su seqeb  
*adore they him refresh [they]*

hā - sen ta - nef per xeru áihu áptu qeb árp  
*limbs their, are given to him sepulchral meals, oxen, ducks, refreshment, wine,*

árere mer senter šes áb[er] perfume  
*milk, oil, incense, bandages, perfume*

**118.** en Rā xet  
*of Rā things*

neb nefer bener áb en ka en Ásár nutár hemt  
*all good pleasant pure to the genius of Osiris divine spouse Anxnesraneferab*

māxerut suten suht neb taiu  
*triumphant { royal egg } of the lord of two lands Psammetichus triumphant,*

**119.** Åsár nutar hemt māixeru mut - s nutár  
*Osiris divine spouse Anxnesraneferab triumphant mother her [being] the divine*

hemt Nitāqart māixerut t'et - s em tūau Rā sus  
*spouse Nitocris triumphant. Says she in adoration: O Ra worshipped*

**120.** ba - f s̄xeper qefu - f sa xeft - f  
*[be] soul his creating virtues his, crushing enemies his,*

ertä ses en uāa - f  
*there is given a passage to boat his.*

**121.** ànet' hra - k  
*Hail to thee*

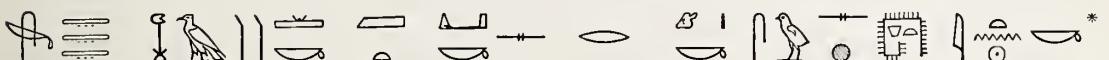
untu xu xāt sept - t ap - t batu mat  
*who art, who protectest, crowned, dowered, esteemed, endowed with soul, renewing,*

renp - t áu mā 122.  
*renewed. Looking am I*

em t̄eben - f an át  
*around him [who is] not confined*

em áru - f em hra seketnu emxennu maui - f hébs  
*in forms his, in face proceeding within eyes his clothed*

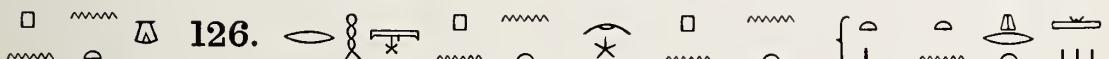
123.   
 en χu māt - f áru - f mā ābtu āā  
 in form[s] of eyes his [which are] forms his, bringing the ābtu fish great

  
 sem - taiu χa - k māt ṭak - s er χent - k suseχt aten - k  
 pilot; metest out thou law, placest thou it at nose thy, enlarged [is] disk thy \*

124.   
 em hru pen ha seχetnu nefu emχennu tenhu - f tata tēb  
 in day this. O he conveying the winds within wings his causing to close

  
 mat em hra en sent en maui - f ā m - āā - ā  
 the eye in presence of the terror of two eyes his O come have I

  
 neb - ā Rā nehem - ku - ā mā χet neb tu ent hru  
 lord my Ra. Deliver me from thing every evil of day

126.   
 pen ent k - erḥ pen ent ābot pen ent renpit ten χert  
 this, of night this, of month this, of year this, as circle

  
 sen ās hi tf en Āsār nutār hemt  
 they . . . . . O father of Osiris divine spouse 127. Anxnesrāneferà

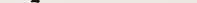
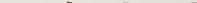
\* Coffin 

† It is probable that the scribe meant to go on with the rest of the sentence; the mark || however signifies that the paragraph is ended.

māxeru	i - nes	χer - ek	sens	tūau - s	ba - k
triumphant.	Come has she	to thee	invoking	adores she	soul thy,

	<b>128.</b>	
tehen - s ta en xat - ek nás - s <i>strikes with the } she the earth to body thy,</i> <i>forehead }</i>		hekennu <i>hymns</i>

This image shows a series of Egyptian hieroglyphs arranged horizontally. From left to right, they include: a wavy line, a circle with a dot, a bird standing on a base, a person sitting on a base, a bowl, a hand holding a staff, a wavy line, a bowl, a group of three birds perched on a staff, a bowl, a circle with a dot, an owl standing on a staff, a wavy line, a horizontal bar with a dot, a wavy line, and an eye.

			129.							
nutär	hemt			enen			em	reχ - s		má
divine	spouse	Anxnesraneferab		that which [is]			in	knowledge her		like

hun      sef      en      Hather      àn      télbátu      her      ba      χem  
*the infant,*    *the babe of*    *Athor,*    *not is*    *sealed*    *against the soul*    *ignorant*

130.					
	án not knowing	rex - tu the face of the baby.	neχen comes	māá Osiris	en divine spouse

	mächerut - f		s-hotep - nes		s-hotep - ek	131.		nes nutär
<i>Anxnesraneferab</i>	triumphant : propitiation for her	<i>hast propitiated thou</i>	<i>for her and god</i>					

neb      nutārt      neb      *xut*      neb      *xut*      neb      en      ār - k  
 every      goddess      every      spirit (male)      every      spirit (female)      every      as      bringest thou

t'etru - s      neb      embah      neb      nutāru      ám      tūat      em tet  
 words her all before the lord of the gods      in the tūat      saying,

an      ertā      entus      er      nemmet      Sexet      án sepahu - s      áb      neb      en  
 "Let not be placed her at the block of Sexet, let not thrust her accident any of the

**133.**

 xert      renpit      án      hesbt - s      sat      temsu      ent  
 course of the year, let not be reckoned to her writs or written indictments of the

sekemi      áhā      án      tut - s      en      tem      ent  
 making complete the duration of life, let not be given her to the knives of the

abu      en      henhenu      en      mit      en      sexeru      neb  
 executioners, of the slaughterers, of the damned, of the castaways (male) all,

**135.**

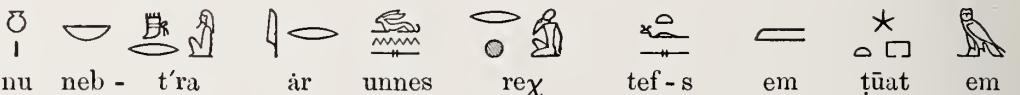
 seixer      nebt      enti      em      xer - neter      em      smā - s  
 castaways (female) all who are in the nether world, from slaughtering her,

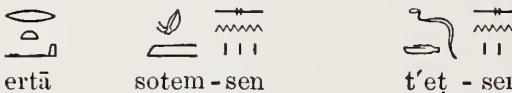

  
 em seger - s em - mā šes - ek em utu ártu  
 from imprisoning her amid servants thy according to the orders made

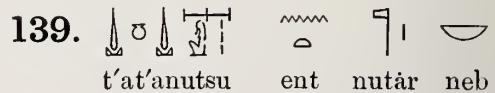
**136.** 
  
 res t'erenti entes nutár se - ek mer - ek s ma - s  
 to her because she [is] divine daughter thy beloved by thee. Destroys she

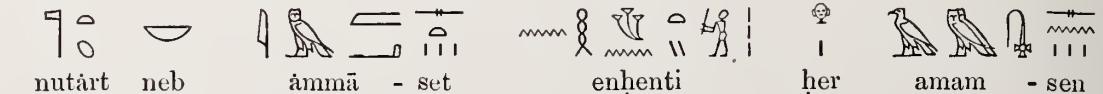

  
 ret en Sexet aśer - s hati en neb  
 the men of Sexet, burns she the hearts of the lord of the


  
 tauí áu sexer - s χeft en Tmu Sebáu  
 North and South overthrows she the enemies of Tmu and the Sebau

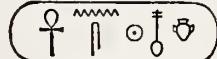
**138.** 
  
 nu neb - t'ra ár unnes reχ tef - s em tūat em  
 of Neb - t'ra. If is she recognizing father her in the tūat, let not


  
 ertā sotem - sen t'et - sen

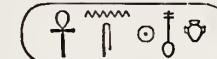
**139.** 
  
 be granted that should hear they [what] say they, the powers of god every

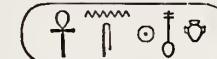

  
 nutárt neb ámmā - set enhenti her amam - sen  
 and goddess every, let them be rebutted upon flames their,

140.   
 tata - sen    ba - sen    er    nemmet    er    temtet    ent    cher - neter  
*let give them soul their upon the block and upon the scaffold of the nether world.*

  
 suh - ek    mer - ek    Åsär    nutár    hemt      
*Egg (daughter) thy beloved thy Osiris divine spouse Anxnesraneferab triumphant*

141.   
 tut    emma    tep - ek    a - khet    mäket - ek    t'et - s    her  
*[is] placed in the midst of boat thy, O protect thou body her against*

  
 chait    neb    chet    neb    tu    .  
*ruin all, things all evil,*    142.   
 an    ar - sen    em    re  
*let not approach them at mouth of* 

  
 uat - s    an    teken - sen    res    Åsär    nutár    hemt      
*path her, let not come them to her the Osiris divine spouse Anxnesraneferab triumphant,*

143.   
 nehem - k - s    ma    mut    neb    mit    neb  
*deliver thou her from { damned male person } every and { damned female person } every, from*

  
 cheft    neb    cheft    neb    xu    neb      
*enemies male } all, from enemies female all, from spirits male all, from spirits female chut*

neb      t'ai      neb      t'it      neb      nesi      neb  
*all, from foul demons male all, from foul demons female all, from spectres male all,*

nesit      145.      neb      nesert      neb      ta      neb      ubt  
*from spectres female all, from flame every, from fire all, from burning*

neb      χet      neb      tu      ent      hru      pen      kerh      pen      ent      ābot      pen  
*all, from things all evil, of day this, of night this, of month this, of*

146.      smat      ten      ent      VI      en heb      ten      ent      traiu      ent  
*half month this, of 6th day of festival this, of the two seasons of*

renpit      ten      χerti - s      ás      Åsár      nutár      hemt      nutár      tūat  
*year this as circles it. Lo Osiris divine spouse, nutár tūat*

147.      māχeru      án      ut - sen      šeseru - sen  
*Anxnesrāneferāb triumphant. Let not shoot them arrows their*

her      ámmi - s      án      let not  
*against her, let not*

148.      χeper      come      tehert - sen      terror their      am - s  
*come upon her.*

an mer - s en - xer ab - sen  
 let not pierce her with horns their

Āsár nutár

hemt  
 divine spouse  
 Ānxnesrāneferāb

**149.** 
 äu s - tes nes ba - k er xennu en Nut stes - ek  
 let raise up her soul thy up to the interior of heaven, may raise up thee

ba en Āsár nutár hemt

Ānxnesrāneferāb

**150.** 
 māxeru hna - ek  
 triumphant along with thee

er xennu en pet ertā nek - s emmā xabesu án  
 up to the interior of heaven placed hast thou her among the constellations that not

her - f rek t'et

Ānxnesrāneferāb

may be separated he from thee for ever

Āsár nutár hemt

māxeru sta - s mau en

sāh - k smen - k

qeb  
 and

triumphant, flood her [is] the water of form thy established thou refreshment and

paut en Āsár

nutár hemt

Ānxnesrāneferāb

māxeru her  
 triumphant upon the

\* Coffin has

xaut ent  
 ámen  
 ren - f  
 sexa - t  
 ka-s  
 xer

nutáru quer  
**153.** - ti  
 án  
 hemt - s  
 t'et  
 Åsár nutár hemt  
 hemt

nutár tūat  
 Ánānesrāneferāb  
 māxeru  
 au  
 ári - nes  
 nek  
 hebu

**154.** her  
 ren - k  
 sāst - nes  
 nek hotep triu

ta-k men  
 heb en  
 Åsár nutár  
 hemt  
 Osiris divine spouse  
**155.**

māxeru má  
 nebu neb  
 χet hotep  
 triu - s taṭṭu  
 má ma  
 established like the

nebu Taser  
 lords of Taser.  
**156.** Åsár nutár hemt  
 Osiris divine spouse  
 Ánānesrāneferāb  
 māxeru ari-s

\* Coffin has .

~~~~~ nek per χeru áhu áptu en ámenit t'et - nes nek  
for thee sepulchral meals oxen, ducks, perpetually says she to thee

~~~~~ tes - t māχeru - k χeft - ek χer tak tes  
Exalted [is] triumph thy, enemies thy [are] fallen. Grant thou to be raised up

Åsär nutár hemt 158. māχeru tak nes māχeru  
Osiris divine spouse Ånānesrāneferāb triumphant, givest thou to her triumph,

~~~~~ seχer - k χeft - s mā as seχer - k sebāu  
overthrowest thou enemies her as overthrowest thou the fiends

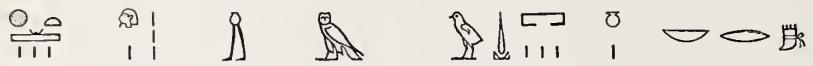
159. ~~~~ neb̄ em re uat - k Åsär nutár hemt nutár t̄uat  
and the Lock at the mouth of way thy Osiris divine spouse nutár tuat

māχeru uṭ nes n - ebt er  
Ånānesrāneferāb triumphant. Shoots she flame against

~~~~~ seher - nes t'at em .....  
χeft - k neb drives away she the demons from .....  
enemies thy all, .....

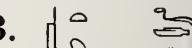
ON THE OUTSIDE OF THE SARCOPHAGUS ARE 115 LINES OF HIEROGLYPHICS.  
THEY READ :—

**161.**  tun retu ma un-nes-f her hotep t'a em  
raises legs {her} as [when] was {she} upon earth {she} is provided with

 χet hotep an em u'ta nu neb-er-t'ra śat-na  
things prime brought from the treasure houses of Nebert'ra, declaimed have I

 em pau hēn pau nu Rā aut en χepert en mā  
in the priestly houses, the houses of Rā. Thou art as thou

 unne-net her sem hotep ta . . . . .  
wert walking upon earth . . . . .

**163.**  åst t'et-s  
Isis says she

 å senā ur Åsär nutär hemt . . . . .  
O brother elder Osiris divine spouse Anxnesraneferâb Pi-Mentu triumphant great bis.

 än äut st'er-t xer - t re-t xetem än t'et en - t  
Art thou lying in silence with mouth thy shut, without voice of thine

 en senā-t Her ur aut änx-t mā un-net mā Rā t'et  
for brother thy Horus elder? Thou art alive as wert thou like the Sun for ever and

 . . . . .

165. heh Åsár nutár hemt mācheru sep II  
*everlasting the Osiris the divine spouse Ānānesrāneferab Pi-Mentu triumphant bis.*

ka ānāx au-t χer áten hotep emχennu pet nutáru  
*O bull living art thou with the disk, head [thy is] within heaven, the gods*

sent-sen net un-net māti - aru em Ámenti un - net ám  
*fear they thee, art thou likewise in Ámenti art thou there*

em suten hefnu un - net em suten en héh rexit em kes  
*as king of myriads, art thou as king of millions, mankind is in adoration*

en her-t tet-sen her ári net áui aut em  
*before thee, hands their are making for thee supplications. Thou art in the*

heqt ánāx-t em suten en Kempt māti - aru em Ámenti  
*kingdoms living as king of Egypt likewise in Ámenti.*

aut em hesiu en Rā ka en pet Tmu  
*Thou art among the favoured ones of Rā Bull of heaven and of Tmu*

— — Nu ur átf nutáru  
em hat áat Nu the great one the father of the gods.  
in the great palace of Nu the great one the father of the gods.

169. t'et en  
Said by

Ptah neb ábu Nit hná-f hná emmaḥet net' hra-t  
Ptah lord of artists Neith [is] with him together with Memahet Hail to thee

Ásár nutár hemt 170. māxeru net ka en  
Osiris divine spouse Ānᙂnesrāneferāb Pi-Mentu triumphant ! Thou art the bull of

pet áut st'ert her nemmat urt en em suten Áua net  
heaven, thou art resting upon couch great like a king Áua (sic). Thou art

ka áqar en ta neb áut em Rustat ab-t áu  
the bull strong of earth all. Thou art in Rustau, heart thy [is] dilated

net'em-t her nemmat át-t áñx má át-t III her hotep ta  
glad art thou upon couch thy, limbs thy live like limbs thy upon earth,

át-t áñx má nefu net'em áukert net menᙂ-t  
limbs thy live like the winds pleasant [in] Áukert. Thou art the beneficent

en menχ menχt - t en em suten menχ - t en er sen  
 of the beneficent, beneficent art thou like a king, beneficent art thou to them.

ānet' hra - t aut em ka nefer sati aut st'ert' en mā  
 Hail to thee thou art like a bull with an exceedingly fertile. Thou art lying like

bák sut'a χeft nef ānet' hra - t aut em nutār pen  
 a hawk keeping off the enemy from him. Hail to thee thou art like god this

Āsár nutār χu ein suten rexit t'et en χnum net' hra - t  
 Osiris god shining as king of men. Said by χnum. Hail to thee

Āsár nutār hen hemt Ānxnesrāneferāb Pi-Mentu māχeru net ka  
 Osiris divine prophet lady triumphant. Thou art bull of

Āmenti neb heh suten t'et heq meht suten Resu  
 Āmenti lord of eternity king of everlastingness ruler of the North and king of the South,

ān sem sa neb er pet ān ut en nutar - t  
 let not advance person any against heaven let not part protector thy,

šem - sen      en      ka-t      ne't      hra-ek      Ásár      nutár      hemet      nutár      tūat  
 let advance them      to genius thy.      Hail to thee      Osiris      divine      spouse      nutár      tūat

**176.**
  
 neb      χau      māxeru      ka      em      Ámenti      neb  
 lord of      diadems      Ánχnesrāneferāb Pi-Mentu      triumphant      bull      in      Ámenti      lord of

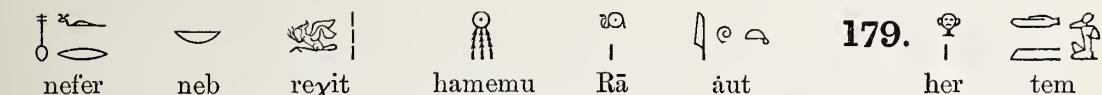
māt      batu      t      ásf      án      šem      en      ásf      er  
 law.      Abominates      thou      wrong,      let not      walk      { wrong }      into

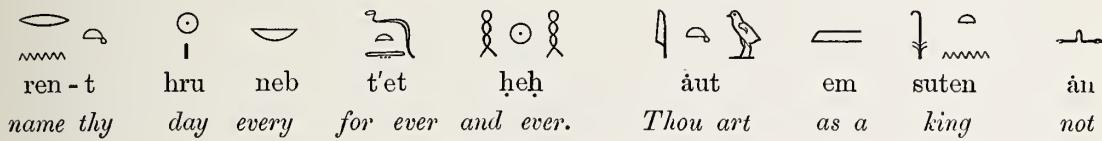
**177.**
  
 pa-t      án      áq - sen      er      tūat      hotep      áritu      net  
 house thy      let not      enter them      into      the tūat      the first.      There is      made for thee

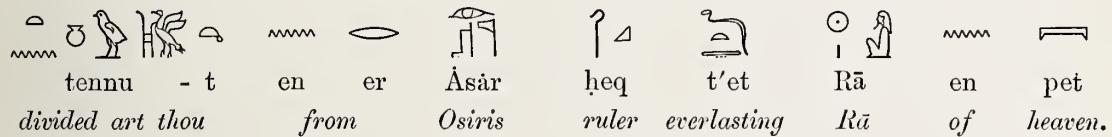
heb      hru      neb      án      šu      ren - t      ren - t      em      re      ret  
 festival      day      every.      Not void [is]      name thy,      name thy [is]      in the mouth of men,

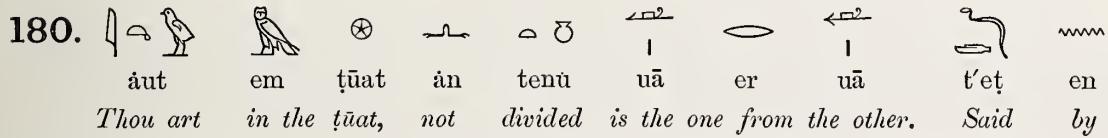
**178.**
  
 iu - sen      net      χer      sent - t      her      ertā      baiu - t      em      taiu  
 come they      to thee      under      fear of thee { for [the] purpose of } doing . will thy      in      lands

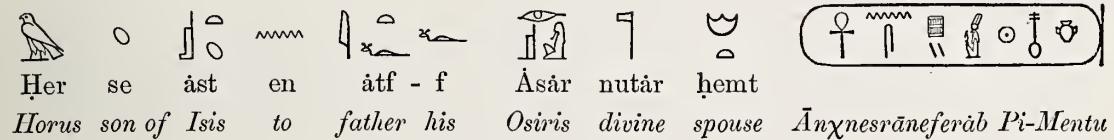
neb      net      neb      tūat      sā      en      Rā      am - f      er      ta  
 all.      Thou art      lord of the tūat.      Rises up      Rā      in it      to the      earth

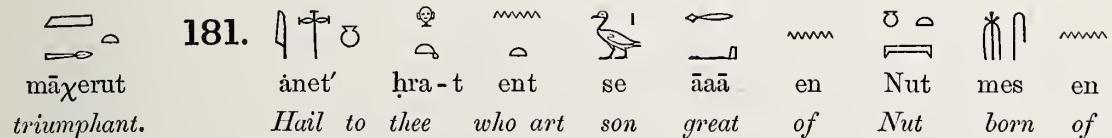
179.   
**nefer**      **neb**      **rexit**      **hamemu** { *and the people  
not yet born of* } **Rā.**      **aut**      **Thou art**  
*benevolent*    *lord of*    *living men* { *and the people  
not yet born of* } *Rā.*    *Thou art*  
*to proclaim*

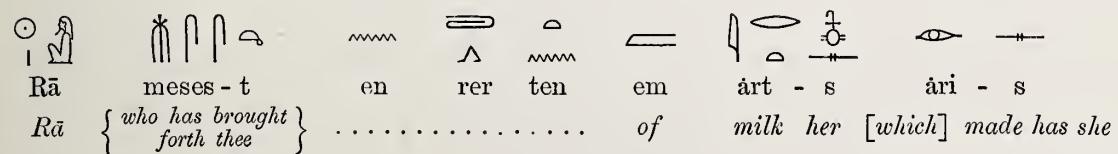
  
**ren-t**      **hru**      **neb**      **t'et**      **heh**      **aut**      **em**      **suten**      **au**  
*name* *thy*    *day*    *every*    *for ever*    *and ever.*    *Thou art*    *as a*    *king*    *not*

  
**tennu**      **- t**      **er**      **Asär**      **heq**      **t'et**      **Rā**      **en**      **pet**  
*divided* *art thou*    *from*    *Osiris*    *ruler*    *everlasting*    *Ra*    *of*    *heaven.*

180.   
**aut**      **em**      **t'uat**      **an**      **tenu**      **uā**      **er**      **uā**      **t'et**      **en**  
*Thou art*    *in the* *t'uat,*    *not*    *divided*    *is the one from the other.*    *Said*    *by*

  
**Her**      **se**      **ast**      **en**      **ätf - f**      **Asär**      **nutär**      **hemt**  
*Horus* *son of* *Isis*    *to*    *father his*    *Osiris*    *divine*    *spouse*    *Ānᙂnesrāneferāb Pi-Mentu*

181.   
**māxerut**      **ānet'**      **hra-t**      **ent**      **se**      **aaā**      **en**      **Nut**      **mes**      **en**  
*triumphant.*    *Hail*    *to thee*    *who art*    *son*    *great*    *of*    *Nut*    *born*    *of*

  
**Rā**      **meses-t**      **en**      **rer**      **ten**      **em**      **ārt - s**      **ari - s**  
*Rā* { *who has brought forth thee* } ..... *of*    *milk her [which]* *made has she*

182. ten em árt - s  
..... of milk her.  
 Revives she name thy in Ámenti like the name of

Rā en pet śā - nes  
 Ra in heaven begun has she { making she makes } live

Ámenti ren - t mer Nu

183. śā - nes s-ānχ-t en Tmu  
 Begin has she. Makes life thou to Tmu

Ámenti em Annu in Heliopolis and in Ámenti.

śā - nes s-ānχ - t en Su  
 Begin has she. Makes life thou to Shu and Tefnut

Ámenti em Ámenti in Ámenti. śā - nes

184. s-ānχ - t en átf - t Seb  
 Makes life thou to father thy Seb

Ámenti em Ámenti in Ámenti. śā - nes

s-ānχ - t en Rā \* tātet em Ámenti  
 Makes life thou to placed art thou in Ámenti. Begun has she.

Ámenti em Ámenti in Ámenti. śā - nes

185. en Tahuti - hotep Tmu  
 to Thoth - Hotep and Tmu

her t'et - f says he en Ámenti  
 Ámenti in Ámenti. śā - nes

\* Coffin has ~~~~.

s - ānāx - t      en      Her      ur      em      Āmenti

*Makest life thou to Horus the elder in Āmenti. Begun has she. Makest life thou*

en      paut      nutāru      āat      em      Āmenti

*to the cycle of the gods great in Āmenti. Begun has she. Makest life thou*

en      paut      nutāru      net'      em      Āmenti

*to the cycle of the gods little in Āmenti. Begun has she. Makest life thou to the*

hen      χer - āba      em      Āmenti

*hin of χer - āba in Āmenti. Begun has she. Makest life thou to*

**187.**
  
 nutār      neb - t      hau      ren - f      em      Āmenti

*the divinity, the mistress of the plebs in Āmenti. Begun has she.*

s - ānāx - t      en      āmen      ren - f      emχennu

*Givest life thou to the concealer of name his, within*

**188.**
  
 t'et      en      Su      Tahuti      Āsár

*Said by Shu and Thoth and Osiris divine spouse*

*Anānesrāneferāb Pi-Mentu*

māxeru      net      pu      Åsár      nutár      nefer      ertā      net      äärat
   
*triumphant! Thou art Osiris god good, is given to thee the uraeus of the*

t̄ep      Rā      Ur-hekat      em      t̄ep-t      hebs - nā      nemma-t
   
*head of the Sun Ur-hekat at head thy. Covered have I death-bed thy*

em      uat'      sekenen - nā-t      nem      hotep      ent      Rā      ertā
   
*with green cloth supplied have I thee with the cup of the Sun. Has given*

en-t      heh      em      hotepu      án      Tmu      ertā      nef      net
   
*to thee an infinity of offerings Tmu. Hath given he to thee*

áñx      hetep x      hetep      xxx      aut      em      mas      tešer      her-ab
   
*life for each decad and each month. Thou art as the calf red amid*

en      nutáru      nub      mā      enti      em      t̄ep      en      Rā      smen
   
*the gods and the gold pure which is in the head of Rā [is] established*

her      t̄ep-t      net' hra-t      em      re      en      átf-t      Rā      em      uben - f
   
*upon brow thy. Hail to thee by the mouth of father thy Rā in rising his.*

192. aut em pet má Ra ment net em ta mà Seb  
Thou art in heaven like the Sun, established art thou in the earth like Seb.

net bák en hat' mā ..... tememu bák  
Thou art the hawk of silver pure ..... mortals the hawk

193. em smu Rā en pet net' hra-t án Her se Ast  
of gold coloured metal, the Sun of heaven. Hail to thee from Horus the son of Isis.

net átf - f em Ámenti nutár áa en t'et  
Thou art father his in Ámenti god great of everlasting and

neb t'et neb tain heqt meht resut entef se  
lord of everlasting lord of worlds ruler of the North and South, he is son [thy]

Her mer - t net' hra - t án ást mut en  
Horus loving thee. Hail to thee from Isis mother of

an Tahuti Ásár nutár hemt  
by Thoth Osiris divine spouse Anxnesraneferab Pi-Mentu triumphant.  
mácherut aut  
Thou art

195. Her t'et  
Horus Said

**196.**

|    |         |          |       |         |  |    |     |            |            |            |  |
|----|---------|----------|-------|---------|--|----|-----|------------|------------|------------|--|
|    |         |          |       |         |  |    |     |            |            |            |  |
| em | Rustat  | net      | nutār | pest    |  | em | neb | rexit      | nefer      | hra        |  |
| in | Rustat. | Thou art | a god | shining |  |    |     | as lord of | living men | fair faced |  |

|           |            |       |           |             |        |            |               |         |    |  |
|-----------|------------|-------|-----------|-------------|--------|------------|---------------|---------|----|--|
|           |            |       |           |             |        |            |               |         |    |  |
| em -      | χet        | śā -  | net       | net         | ānχ    | pa         | nefer         | ren - t | ur |  |
| following | after what | begun | hast thou | for thyself | living | good house | [is] name thy | great   |    |  |

**197.**

|              |            |      |    |       |        |              |        |        |        |      |
|--------------|------------|------|----|-------|--------|--------------|--------|--------|--------|------|
|              |            |      |    |       |        |              |        |        |        |      |
| em           | ta         | ān   | śu | - nef | ām-f   | ānet'        | hra-t  | Āsár   | nutār  | hemt |
| in the land, | let be not | void | it |       | in it. | Hail to thee | Osiris | divine | spouse |      |

|                          |             |                   |     |     |    |    |  |  |  |  |
|--------------------------|-------------|-------------------|-----|-----|----|----|--|--|--|--|
|                          |             |                   |     |     |    |    |  |  |  |  |
| māχeru                   |             |                   |     |     |    |    |  |  |  |  |
| Ānānesrāneferāb Pi-Mentu | triumphant! | [Thou art as one] | not | tem | ka | ān |  |  |  |  |
|                          |             |                   |     |     |    |    |  |  |  |  |

**198.**

|                      |              |      |           |            |     |     |      |            |  |  |
|----------------------|--------------|------|-----------|------------|-----|-----|------|------------|--|--|
|                      |              |      |           |            |     |     |      |            |  |  |
| as                   | ret          | net' | hrat      | em         | kat | per | em   | āt - t     |  |  |
| corruption for thee. | Hail to thee | from | the works | proceeding |     |     | from | limbs thy. |  |  |

|              |                |         |                         |        |       |        |     |          |      |  |
|--------------|----------------|---------|-------------------------|--------|-------|--------|-----|----------|------|--|
|              |                |         |                         |        |       |        |     |          |      |  |
| net'         | hra - t        | χer     | ret                     | nebu   | nutār | nutārt | neb | net      | ka   |  |
| Hail to thee | in presence of | mankind | all and god and goddess | every. |       |        |     | Thou art | bull |  |

|       |        |              |            |                       |                     |    |     |  |  |  |
|-------|--------|--------------|------------|-----------------------|---------------------|----|-----|--|--|--|
|       |        |              |            |                       |                     |    |     |  |  |  |
| nefer | en     | paut         | nutāru     | āri                   | māt                 | śā | net |  |  |  |
| good  | of the | cycle of the | gods [who] | make order [of which] | the first art thou. |    |     |  |  |  |

199.   
 net' hra-t t'eit net mātet nutāru āa ren-t  
*Hail to thee said is it to thee O likeness of the gods. Great [is] name thy*

hnā sen er qa ent pet net' hra-t em re en heh  
*together with them to the height of heaven. Hail to thee from the mouth of millions*

200.   
 nutār āa em Āmenti net' hra-t em re en nefer  
*god great in Āmenti. Hail to thee from mouth of god good*

em Rustat net' hra-t hnā tbāu i - net em χau  
*in Rustat. Hail to thee together with myriads. Come hast thou as thousands.*

net' hra-t em re en āat - s sent - net χut em  
*Hail to thee at mouth of ecfjin (?) her. Fear thee the spirits in*

201.   
 pa - sen āri en Ra áritu net hebs em  
*temple their. What has been made for Ra has been made for thee, clothes of*

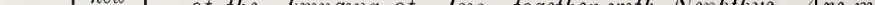
nub em bak en Ptah nefer hra s-ānχ taiu em  
*gold of the workmanship of Ptah of the beautiful face making live the lands with*

|      |          |     |               |          |          |    |      |        |             |
|------|----------|-----|---------------|----------|----------|----|------|--------|-------------|
| 202. |          |     |               |          |          |    |      |        |             |
|      | [neferu] | - f | áritu         | net      | tut      | em | nub  | em     | bak         |
|      | glories  | his | has been made | for thee | a statue | of | gold | of the | workmanship |

|   |       |       |                 |     |
|---|-------|-------|-----------------|-----|
|   | 203.  |       | áritu           | net |
| of <i>xnum</i> [who] builds up all mankind, not known | ..... | ..... | is made to thee |     |

A row of ten hieroglyphs from left to right: a person standing on a small platform, a wavy line, a square frame with a crossbar, a double-headed arrow, a bird standing on a base, a large bowl, a small bowl, a kneeling figure, a small boat, and a tall, thin cylinder.

|  |                         |             |                   |       |          |                  |
|--|-------------------------|-------------|-------------------|-------|----------|------------------|
|  | her neb ret áritu - net | face every. | Are made for thee | ..... | genuine. | Are made to thee |
|  | her neb ret áritu - net | face every. | Are made for thee | ..... | genuine. | Are made to thee |

 t̄ebu nema em áan Åst hnā Nebt hat áritu - net  
nosegays { new } of the bringing of Isis together with Nephthys. Are made to thee

|          |        |     |      |       |    |     |     |    |                  |     |    |
|----------|--------|-----|------|-------|----|-----|-----|----|------------------|-----|----|
|          |        |     | 205. |       |    |     |     |    |                  |     |    |
| ba       | en     | Rā  |      | ..... |    |     | Sau | em | tā               | en  | Rā |
| garlands | of the | Sun |      | ..... | Hu | and | Sau |    | of the giving of | Rā. |    |

206. pet hent ta un nemâ em ân Her  
 heaven, mistress of earth are new of the bringing of Her  
*sexat hent áhu áritu net bahes mes en Rā em*  
*Sexat mistress of cows. Are made to thee heifers born of the Sun of*

*án mut - f Åst áritu net árt mut - t em án Her*  
*the bringing of mother his Isis. Is made for thee milk by mother thy of the bringing of*

*ur senit mer net en ártu net áritu net*  
*the elder and the two sisters, lovest thou [them] for what do for thee Is made for thee*

*heqt em ân Her set - t mes en Åst áritu net hetep en*  
*beer of the bringing of Horus son thy born of Isis. Is made for thee the cup of*

*Râ em ári Nem Merseker áritu - net*  
*the Sun of the making of Nem and Merseker. Are made to thee*

*hen nehem ent ta Ámenti sâ net áritu net*  
*invocations and rejoicings of the earth western. . . . . \* Are made for thee*

\* These words, "Makes to arise for thee," can have no place here, and are probably a mistake.

210. []  
  
 hebu em Ánnu em nutár het Rā neb pet  
*festivals in Heliopolis in the temple of the sun the lord of heaven, makes arise he*  
 sá - f

~~~~~  
  
 net neferu áritu net hebu em Uast em utu ent  
*to thee splendours. Are made to thee feasts in Uast at the order of the*

211. []  
  
 ámen ren - f áritu net hebu em Áb̄tu .....  
*concealer of name his. Are made to thee festivals in Abydos .....*

~~~~~  
  
 net' hra - t em ást t neb aut em nutár áa heq en  
*Hail to thee in place thy every. Thou art as god great ruler of*

~~~~~  
  
 ta - mer paut nutár net' hrat aut em neb  
*Ta-mer [Egypt] and the cycle of the gods. Hail to thee thou art as lord of the*

212. []  
  
 atf heqt ret áritu net heh em suten  
*atf crown ruler of mankind. Is made to thee eternity as king of*

~~~~~  
  
 t'et em neb hamemu net' hrat aut em neb  
*eternity and as lord of unborn generations. Hail to thee thou art as lord of the*

213.    

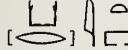
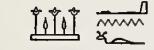
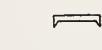
seχet net' hrat neb ..... heqt em tut-t em  
sexet crown Hail to thee lord ..... whip in hand thy with

sešau nebu ári net nutáru áhi t'et net nutárit áiu  
letters all. Make to thee the gods Hail! Cry to thee the goddesses salutation

214.     

em hotep ári net .... em em nub ertá nef su  
in welcome. Is made to thee ..... of gold which has placed one it

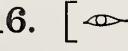
her kerát sá - nef net ári net Ra pet  
upon the coffin. Makes to arise he to thee what did for thee the Sun-god the cover

215.  

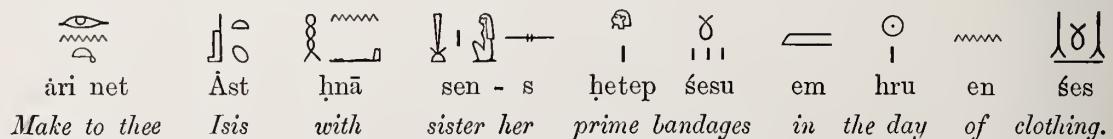
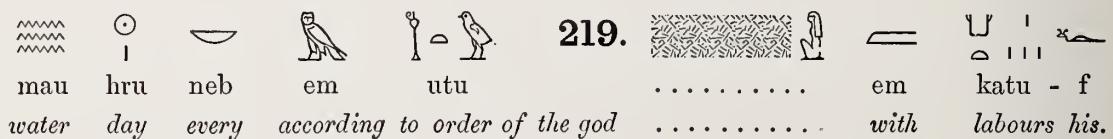
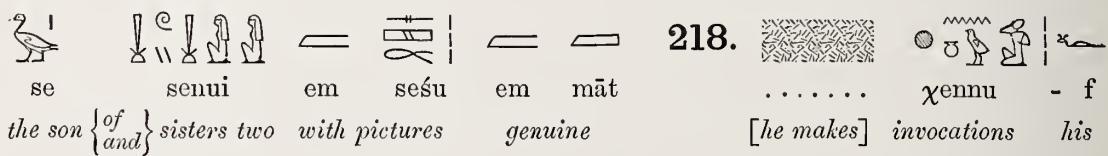
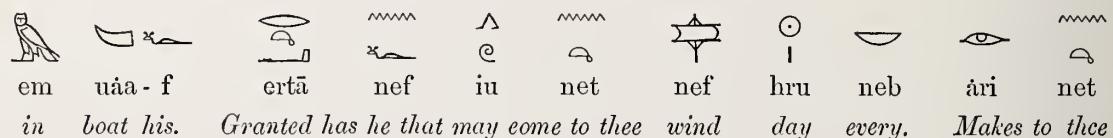
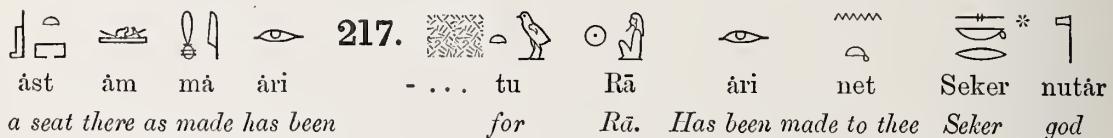
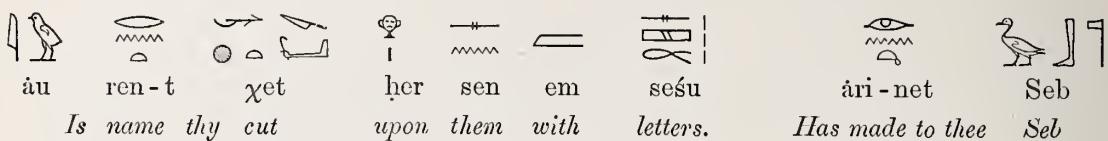
em stes em xesbet mā ertá ..... hru neb  
as it were raised of lapis lazuli genuine. Is placed [it] day every.

ári - net átf - t Nu xennu - f neb em xepert  
Has made father thy Nu invocations his all according to what has happened

216.     

ám - f tennu hotep f ári net Ptah áru em nub  
through him. How great sets he. Has made to thee Ptah forms of gold.



\* i.e., a model or picture of Seker in the hennu boat. See "Todtenbuch," ch. I, 10.

220. hotep-t em Ámenti se-t Her em ást-t áu net nutáru  
Restest thou in Ámenti son thy Horus is in place thy. Are to thee gods

nebu áaiu meh em áñx tat t'am? iu net Bašt  
all hands [their] full of life, stability and power. Cometh to thee Bašt,

221. ertā nes net áiu kemah - t nutáru nebu em  
given hath she to thee adoration, look upon thee the gods all in

hotep hotep ást em Ámenti ertā net Tahuti hotepu nutáru her  
peace, rests seat [thy] in Ámenti; gives to thee Thoth oblations according

222. t'et̄tu - f hru neb hesb entet en Ánpu em Rustat  
to words his day every of account. Thou art as Anubis in Rustau

ab - t áu em áat šeps hotep ást - t em māhāt hotep  
heart thy dilates in the coffin venerable, rests seat thy in the tomb, rests

223. ást - t nefer - t ent hru neb hotep em Ábtu temit  
seat thy good of day every resting in Abydos the town

224. pu sā net uten - t em ennu neb ân utu  
*where begins for thee oblation thy at instant every. Not is the scroll*

ū ren - t her - f em nā ânet' hra - t ân Her nutâr hotep  
*void of name thy it in writing. Hail to thee says Horus divine who rests*

225. her māt ân sotem nef âsft neb em âst - f neb  
*upon law. Not hears he wrong any in seat his every.*

uah - t net mau em pa neb âst nebt em  
*[Is] offered to thee water in house every and place every in temit town*

neb ân ū rent - t em re âri - t net  
*every. Not deprived (is) name thy from the mouth of [those who] make for thee*

nutârâ hotepu em bâ Râ hru neb  
*oblations in the {firmament of the} Sun-god day every* 227. em utu en Tmu  
*by the command of Tmu.*

ânet' hra - t suten seteft - net  
*Hail to thee king! Is sacrificed for thee* 228. âuâ untu  
*oxen and calves*

ertā      net      net      χepes      em      baht      em      utu      en      Rā      hru      neb  
 Is given    to thee    a thigh {in the presence} by the    order    of    Rā    day    every.

sesen      stiu      sentrā      hru      neb      em      sam      šeps      per  
 Mayest smell } the smell of incense    day    every      like    grass    splendid    coming

em      Rā      ánet'      hrat      án      Her      neb      Ámenti      nutár      áñx      em  
 forth from Rā.      Hail to thee    says      Horus    lord of    Ámenti    god living upon the

ta      t'et      neb      paut ta      em      tebā      em      tebu - f      áq - s  
 land of eternity      lord of creation      as      stamped      by      fingers his.      Enters she

neb      ren - f      hnā - t      menχet      em      nā      nutár      nefer      ka  
 lord of      name his      with thee      provided      with the writing of      god      good      bull of

Ámenti      ánet'      hrat      áut      em      Ásár      heqt      t'eta      nutár      áa  
 Ámenti.      Hail to thee,      art thou      like      Osiris      queen of      eternity      god      great

em      Ámenti      neb      hefnu      Ásár      nutár      hemt      matχeru  
 in Ámenti    lord of millions    Osiris    divine spouse    Ánᙂnesrāneferāb Pi-Mentu triumphant.

232. nutáru t'et-sen em remit en Ásár nutár hemt

The gods say they weeping to Osiris divine spouse Ānᙂnesrāneferāb Pi-Mentu



mātχeru ári - s er ki ta áus em heqt  
triumphant. Maketh she to another earth, she is like a queen

233. àm em  
there in

taiu neb ba neb ret her senà ta em baht  
countries all soul every of men smells the earth before thee. Hail to thee

áut em Ásár suten  
thou art like Osiris (king of making) sic

234. ári suten Kempt neb Tešertet  
making sic king of Egypt, lord of Teshert.

ánet' hra-t áut em Ábtu Rustat  
Hail to thee. Thou art in Abydos and Rustau,

a seal upon fortress thy.

235. ánet' hra-t áut em Her nutár nutár  
Hail to thee, thou art as Horus divine god

ári em áaiu - f  
making with two hands his

en tememmu  
mortals.

ánet' hra-t áut em  
Hail to thee thou art like

Ásár Osiris

236. ur em  
great in

ab-f nutār reχ en Ra en t'et sent nef nutāru amu  
 heart his god akin to Ra for ever. Fear him the gods who are in

aa het anet' hra-t aut. em Asär aaā em taiu  
 palace great. Hail to thee thou art as Osiris great one in the worlds.

per Hāpi em tephet-f en ab-f anet' hra-t aut em  
 Comes forth the Nile from source its to heart his. Hail to thee thou art like

Asär Osiris bak hawk em ta bak em smu em xennu pet  
 from earth hawk of copper (or gold) within heaven.

anet' hra-t aut em ari nepā s-ānχ nutāru em māu  
 Hail to thee thou art as one making grain making live the gods from the essence

en hāu-f aqu en ta neb em māu xeper xer-f  
 of members his cakes of earth every from the water coming from under him.

xeper nātēt em āt hāu en Asär xeft ertā  
 Arise corn grains from the limbs and members of Osiris when places

en su Tahuti er pau nefer sā t'eṭtu en Ásār  
him Thoth at the doubly blessed place. Rise up the words of Osiris

nutār hemt nutār tūat \* 241.  an hen en  
divine spouse, nutār tūat Ánānesrāneferāb Pi-Mentu. Says the majesty of

Tahuti t'eṭ - f em tūau ánet' hra - t áut em Ásār nutār āa  
Thoth says he in adoration Hail to thee thou art like Osiris god great

χepeρ 242. em ást neb ánet' hrat áut em Ásār mer māt  
who becometh in place every. Hail to thee thou art as Osiris loving law.

χeft ertā su er pau nefer áu semu vegetables nebt  
When is placed he at the doubly-blessed place are all

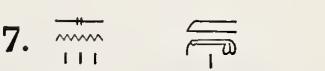
243. śeps χepeρ ám - f ret em hāu - f áu Tahuti χnum - f  
splendid springing through him vigorously by limbs his. Thoth joins him

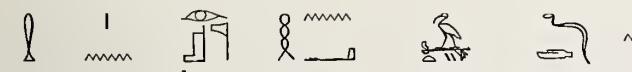
res her - f her nemmā - f 244. t'eṭ áan hen en Tahuti en Ásār  
wakes face his over resting place his. Said by the majesty of Thoth to Osiris.

245.   
 ár (renpit) pu xeper hnā neb nápu pu  
*As for the plants which with the lord of corn are*  
  
 ur nef  
*greater is he*

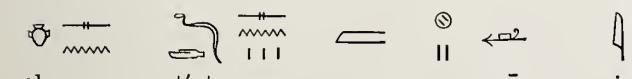
  
 er s - xeper ret āḥā en t'et en hen en  
*than the creator of men. Says the majesty of*  
  
 Tahuti Thoth  
*to*

246.   
 Ástes nás em ná er nutāru enti em usext  
*Ástes, call out I above the gods who are in the hall of*  


247.   
 Ásár sta entu her ā unen - sen her χat  
*Osiris towed by the side are they upon bellies*  
  
 sen em bah  
*their in presence of the*

  
 hen en Ásár hnā Tahuti t'et en hen en Ásár en Tahuti  
*majesty of Osiris and Thoth. Says the majesty of Osiris to Thoth.*

248.   
 t'et xeper hnā en nutāru ka resá  
*Let that be } what is taking place with the gods, high [is] the delight of*  


  
 ab - sen t'et - sen em sep uaā ànet' hra - t Ásár nutār hemt  
*heart their, say they with together. Hail to thee Osiris divine spouse*



Ānānesrāneferāb Pi-Mentu



mātχeru



249.

áut



em



nutár



āa



ānχ

*Ānānesrāneferāb Pi-Mentu*

triumphant.

Thou art as a god great living

neb    t'et    nutár    nefer    neb    āu    ábt    āaā    χā    em    suten

*lord of eternity, god good lord of dilation of heart mighty crowned as king*

en    Kamt    nutár    nefer    em    suten    Tešert    nefer    χā    em

*of Kamt god good as king of Teshert fair one diademed with*

sexet    suten    nefer    em    Āmenti    mehu    c    em    qa - k    neb

*the crown king good in Āmenti cubits one hundred in height thy. O lord*

nepā    er    s-ānχ    taiu    bes    Hāpi    per    em

*of corn for to make live the earths, flows forth the Nile proceeding from*

hāu - t    sent    nutāru    en    baiu - t    šefit - t    em    nutārit

*limbs thy. Fear the gods will thy, fear thy is among the goddesses*

252.    herit    em    taiu    neb    au    má    Her    nutār

*terror of thee [is] in in lands all. Thou art like Horus divine*

her tes-tu āa šefit em nutāru ub - 253. en - t hru neb  
in rising the great of terror among the gods. Shines thou day every

mā åten em pet uben - t χer åten VII emχennu pet  
like the disk in the sky. Shines thou having disks seven within the heaven,

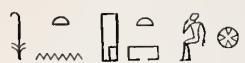
254.   
šemem ta neb hru per - t ånet' hrat  
flames forth the earth whole {on the day} [in which] comest forth thou. Hail to thee

åut em Åsär ka em Åbtu Her em smu em  
thou art like Osiris bull in Abydos, Horus of copper in

Rustau ånet' hrat åut em Åsär ka em   
Rustat. Hail to thee, thou art as Osiris bull in Hait Hait

Horus en māfka em åat seps ånet' hra - t åut em  
of emerald in {station coffin} venerable. Hail to thee thou art like

256.   
Åsär ka em Ånnu Her en   
Osiris bull in Heliopolis Horus of lapis-lazuli in the







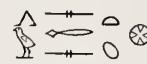




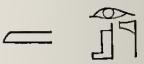
  
 suten - het - se      ānet' hrat      aut      em      ka      em      Nehat      em      Uast
   
*Suten-het-se.      Hail to thee thou art as bull in Nehat and in Uast*

**257.** 



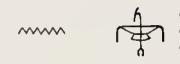






  
 Her en hat em iusāset ānet' hra-t aut em Āsár
   
*Horus of silver in Iusāset.      Hail to thee thou art as Osiris*







  
 bull in Heliopolis Horus of copper gilt within T'eruti
   
*T'eruti*












  
 Hail to thee thou art as Osiris bull in Uast. Horus who is Samti
   
*Samti*

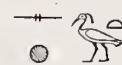




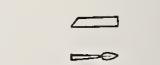




  
 bull powerful Sah-χepes Neb-er-t'ra. Prescribed has the majesty of Tahuti
   
*Tahuti*

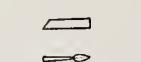


  
 to glorify Osiris divine spouse Ānᙂnesrāneferāb Pi-Mentu triumphant Osiris
   
*Osiris*






  
 towards mother his nutär tūat Nitāqart Pi-Mentu triumphant in Āmenti,
   
*Āmenti,*

au nutār neb em - sa hāu - s  
 Is god every at the side of limbs her.

āu nutārit em sa ha - s  
 Are goddesses at the side behind her.

āu - s  
 Is

**261.** 
 Ānpu her sneb men - s neb  
 Anubis for healing pains her all.

āu ast hnā sentā - s  
 Is Isis with sister her

Neb-χat Nit Serket Tefnut Nut mes  
 Neb-χat Neith, Serket, Tefnut, Nut [who] brings forth the gods,

nutāru Mut  
 Mut,

**262.** 
 Sexet Bašt Uat'i Sati Her  
 Sexet Bast, Uati, Sati, Horus

sems Tahuti se Ra  
 the elder, Thoth son of Rā,

her-sa sotepu her-s neb her  
 guarding the selections over her.

nutār every [is] for her  
 meeting to her to the earth,

**263.** 
 sa neb am - sen her ari  
 person every in them [is] for making

unnut - f hour his to en nutār hemt  
 command

Ānānesrāneferāb Pi-Mentu triumphant { according to the }

mātχeru em utu en  
 matjeru em utu command

en Rā and Tmu  
 of Rā and Tmu

264. atf nutāru  
the father of the gods.

264. t'et án Tahuti en Ásár nutár hemt  
Said by Thoth to Osiris divine spouse

matχeru i - ná em het aa χer nutár  
Ānānesrāneferāb Pi-Mentu triumphant. Come have I from the palace with the divine

265. ut er árt sá mā - ket Ánpu sneb-f men-t  
order to exercise power and virtue. Anubis cureth he illness thy,

t̄es-f hāu-t ennu - f ātu - t seqa - f hāu - t temt - f  
arranges he limbs thy orders he limbs thy, collects he members thy, gathers he

266. qesu - t setu f ent em hetep en Rā  
bones thy, provides he what [is] in the cup of Rā

267. em šesu uru nutárit sext xentiu Nit t'et  
with bandages great and divine woven by the priestesses of Neith. Said by

267. an Ámset en Ásár nutár hemt  
Ámset to Osiris divine spouse Ánānesrāneferāb Pi-Mentu triumphant

268. *na*

i - ná      un - ná      em      sa - t      er      setu

Come have I that may be I in      protection thy      providing

pa - t

house thy

|   |           |             |                             |      |    |     |    |           |                 |             |
|---|-----------|-------------|-----------------------------|------|----|-----|----|-----------|-----------------|-------------|
|   |           |             |                             |      |    |     |    |           |                 |             |
| menχ                                    | em        | utu         | ent                         | Ptah | má | utu | en | Rā        | t'es - ef       | t'et        |
| <i>contrived according to the order</i> | <i>of</i> | <i>Ptah</i> | <i>according as ordered</i> |      |    |     |    | <i>Rā</i> | <i>himself.</i> | <i>Said</i> |

|    |             |    |        |        |                                 |             |          |             |                 |     |
|----|-------------|----|--------|--------|---------------------------------|-------------|----------|-------------|-----------------|-----|
|    |             |    |        |        |                                 |             |          | <b>269.</b> |                 |     |
| en | Hapi        | en | nutär  | hemt   |                                 |             | mätcheru |             | án              | aut |
| by | <i>Hapi</i> | to | divine | spouse | <i>Anxnesrāneferāb Pi-Mentu</i> | triumphant. |          |             | <i>Art thou</i> |     |

st'er- t      ker - t      án      áu . án      t'ett      net      en      mut - t  
*lying*      *silent?*      *Art*      *not speaking*      *thou*      *to*      *mother thy*

|                         |                        |                          |  |
|-------------------------|------------------------|--------------------------|--|
|                         | <b>270.</b>            |                          |  |
| Nit t'et en tūa-mut-f   |                        | Åsär nutär hemt          |  |
| Neith ? Saith Tua-mutef | O Osiris divine spouse | Änxnesränsferäb Pi-Mentu |  |

|             |      |         |              |              |              |         |
|-------------|------|---------|--------------|--------------|--------------|---------|
|             |      |         |              |              |              |         |
| māt̄xeru    | nuk  | se - t  | Her          | mer - t      | i - ná       | net'    |
| triumphant, | I am | son thy | Horus [whom] | lovest thou. | Come have I, | avenged |

|         |      |                     |             |        |              |      |          |  |  |  |
|---------|------|---------------------|-------------|--------|--------------|------|----------|--|--|--|
|         |      |                     | <b>271.</b> |        |              |      |          |  |  |  |
| ná - tu | mā   | neken               | ten         | ta - à | āhā - t      | her  | reñu - t |  |  |  |
| have I  | from | violent death this, |             | give I | standing thy | upon | legs thy |  |  |  |

t'eta  
Tefnut  
Nut  
t'et-sen  
em  
sep  
uā  
Åsár  
nutár  
hemt  
*for ever.*  
*Tefnut,*  
*Nut*  
*say they*  
*at time one*  
*O Osiris*  
*divine spouse*

**272.**  

 mātχeru sep II  
nuk  
Tefnut  
Åsár  
sep II nuk  
*Anxnesraneferab Pi-Mentu*  
*triumphant twice*  
*I am*  
*Tefnut*  
*O Osiris*  
*twice. I am*

Nut  
pes - nuā  
her-t  
nuk  
mut-t  
mes  
net  
en em  
*Nut*  
*extend I myself*  
*over thee.*  
*I am*  
*mother thy who has*  
*brought forth thee as a*

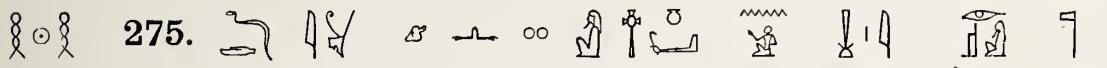
nutár  
aut - em  
nebt  
tememmú  
t'eta  
Sexet  
Bast  
*divinity.*  
*Thou art as mistress of*  
*mortals*  
*for ever.*  
*Sexet and Bast*

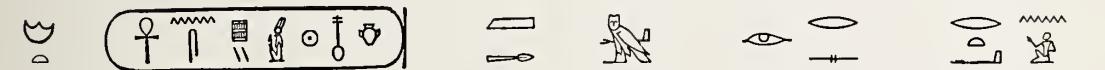
t'et-sen  
em  
rerem  
Åsár  
nutár  
hemt  
*say they*  
*weeping*  
*O Osiris*  
*divine spouse*  
*Anxnesraneferab Pi-Mentu*

**274.**  

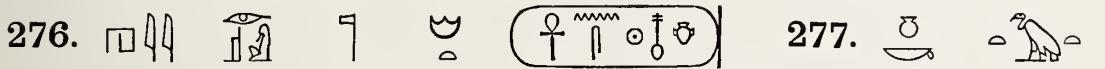
 mātχeru sep II  
nuk  
Sexet  
Bast  
*triumphant twice*  
*I am*  
*Sexet and Bast.*  
*Art thou*  
*lying*  
*silent?*

sekanen-t  
em  
hetep  
ent  
Rā  
ån  
su  
set-s  
ret  
er  
*provided art thou with the cup*  
*of*  
*Rā,*  
*not*  
*deprived*  
*smell her for thee for*

275.   
 heh t'et' ān χent-ān-ma net' - nā sen-ā Āsār nutār  
 ever. Said by χent-ān-ma, Avenged have I brother my Osiris divine

  
 hemt mātχeru mā āri-res ertā-nā  
 spouse Ānxnesrāneferāb Pi-Mentu triumphant from what [is] done to her. placed have I.

ABOVE THE FIGURE OF NUT ON THE INSIDE OF THE COVER.

276.   
 Hi Āsār nutār hemt  
 Hail Osiris divine spouse Ānxnesrāneferāb

277.   
 nuk mut-t  
 I am mother thy

278.   
 Nut pet-nuá her-t em ren-ā pui en  
 Nut stretching over thee in name my of pet  
 Nut interest thou by the mouth, goeth forth thou from this of heaven [pet]

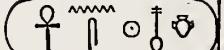
  
 āq-t em re per-t em āheti-ā mā  
 interest thou by the mouth, goeth forth thou from thighs my as  
 Nut interest thou by the mouth, goeth forth thou from thighs my as does

279.   
 Rā hru neb sesep net Āmentiu em  
 Rā day every. Receive thee the people of Āmenti with salutations bis.

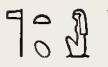
280.   
 āri-net baiu Ābtī nini mā s- hat'  
 Do to thee the spirits of the East respectful homage as the "Lamplighter" great

  281.  em hotep ānᙂ her neb en ma - t  
t'et - sen net i - tu em hotep ānᙂ her neb en ma - t  
say they to thee O coming with peace lives everybody in seeing thee.

BENEATH THE FIGURE OF NUT ON THE INSIDE OF THE COVER.

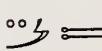
282.   nutär hemt  mātᙂeru uben - t  
Ha Åsár divine spouse Ānᙂnesrāneferāb triumphant. Riest thou  
Hail Osiris divine spouse Ānᙂnesrāneferāb triumphant. Riest thou

  en pet nutär  283.  her s - ḫut ka - t nutär  
mā Ra en pet nutär net her s - ḫut ka - t nutär  
like the Sun of heaven. God every [is] for glorifying ka - thy. The gods

  aiu en hra - t sa -  284.  sen nutär - sen  
and goddesses [are] for saluting face thy, recognise they god their

    em her - sen  285.  en  
in thee. Riest thou like the Sun upon face their. Adore they thee as

           
mā neb nutär mer - t mā nutär tūat án qam en pest - t  
the lord of the gods beloved as the divine morning star not ending [is] shining thy.

286.       
faces all rejoice they seeing thee, hail they [when] see they

|            |                      |                         |                        |                                   |                              |                                |
|------------|----------------------|-------------------------|------------------------|-----------------------------------|------------------------------|--------------------------------|
|            |                      |                         |                        |                                   |                              |                                |
| t<br>thee  | en<br>the spirits of | baiu<br><i>Abydos</i>   | Áb̄tu<br><i>Abydos</i> | her<br><i>in the overthrow of</i> | seχer<br><i>overthrow of</i> | χeft<br><i>enemies</i>         |
|            |                      |                         |                        |                                   | - t<br><i>thy,</i>           | tem - sen<br><i>smash they</i> |
|            |                      |                         |                        |                                   |                              |                                |
| su<br>them | mā<br>like           | āpap<br><i>Apophis.</i> |                        |                                   |                              |                                |

ON THE SIDE, AT RIGHT ANGLES TO THE FIGURE OF NUT INSIDE THE COVER.

|                                 |                                     |                                |                          |                               |                              |                              |                            |
|---------------------------------|-------------------------------------|--------------------------------|--------------------------|-------------------------------|------------------------------|------------------------------|----------------------------|
|                                 |                                     |                                |                          |                               |                              |                              |                            |
| 288.                            | 289.                                | 290.                           |                          |                               |                              |                              |                            |
| nutáru<br><i>The gods</i>       | nutárit<br><i>and goddesses</i>     | t'et<br><i>say</i>             |                          | sen<br><i>they</i>            | em<br><i>at</i>              | sep<br><i>time</i>           | uā<br><i>one.</i>          |
|                                 |                                     | -                              |                          |                               |                              |                              | hi<br><i>Hail</i>          |
|                                 |                                     |                                |                          |                               |                              |                              |                            |
| 291.                            | 292.                                |                                |                          |                               |                              |                              |                            |
| Āsár<br><i>Osiris</i>           | nutár<br><i>divine spouse</i>       | hemt<br><i>Anxnesrāneferāb</i> |                          | mātχeru<br><i>triumphant.</i> | ānet'<br><i>Hail to thee</i> | hra - t<br><i>thou art</i>   |                            |
|                                 |                                     |                                |                          |                               |                              |                              |                            |
|                                 |                                     |                                |                          |                               |                              |                              |                            |
| em<br>as a                      | ka<br><i>bull</i>                   | em<br><i>in</i>                | Āmenti<br><i>Āmenti,</i> | nutár<br><i>god</i>           | ānṄ<br><i>living</i>         | teśer<br><i>red-faced of</i> | Āmenti<br><i>Āmenti,</i>   |
|                                 |                                     |                                |                          |                               |                              |                              | nepā<br><i>Corn grains</i> |
|                                 |                                     |                                |                          |                               |                              |                              |                            |
| 294.                            | 295.                                |                                |                          |                               |                              |                              |                            |
| χeper<br><i>arise</i>           | ām - t<br><i>from thee produced</i> | ertā<br><i>from</i>            | em<br><i>seed thy,</i>   | sat - t<br><i>thy,</i>        | ān<br><i>not</i>             | śu<br><i>deprived</i>        | hra - t<br><i>face thy</i> |
|                                 |                                     |                                |                          |                               |                              |                              |                            |
|                                 |                                     |                                |                          |                               |                              |                              |                            |
| er<br><i>for ever and ever.</i> | t'et<br><i>and ever.</i>            | heḥ<br><i>ever and ever.</i>   | ten<br><i>How</i>        | bes<br><i>rises</i>           | Ḥāpi<br><i>the Nile</i>      | r -                          | eśā<br><i>rejoicing</i>    |

|                   |                     |  |  |                         |     |  |  |
|-------------------|---------------------|--|--|-------------------------|-----|--|--|
|                   |                     |  |  |                         |     |  |  |
| 296.              | 297.                |  |  |                         |     |  |  |
| ten<br><i>How</i> | bes<br><i>rises</i> |  |  | Ḥāpi<br><i>the Nile</i> | r - |  |  |

298. ret nutáru mātiaru resā - sen em nepā xpē - mankind and gods likewise! Rejoice they in corn grains produced

299. er ám - t teftef - sen em nepā per em by thee, rejoice they with the corn grains coming forth from

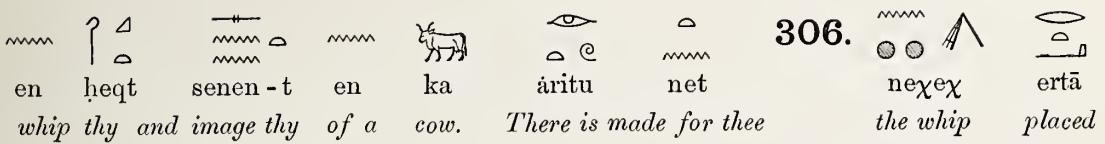
300. hāu - t ret menmenu nutáru nutárit ta sen áiu limbs thy, mankind, cattle, gods and goddesses give they salutations

301. en baiu - t ten sen - senā ta en xpēr to will thy. How great [is] the smelling of the earth in [what] arises

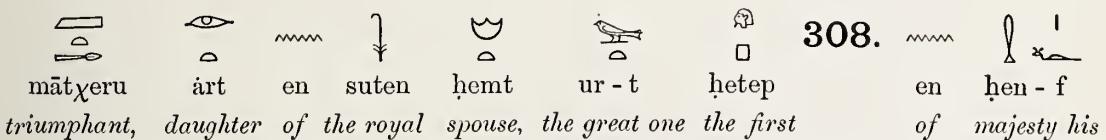
302. em hāu - t ānχ án rex tu - f ári net Tahuti from limbs thy living! Not known [is] it [what] has done to thee Tahuti,

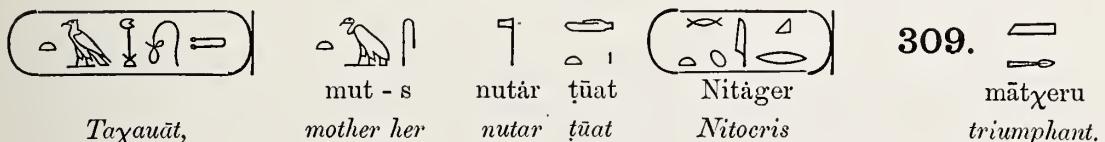
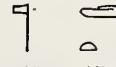
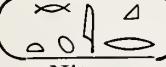
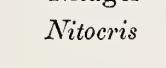
303. sa - t teśer ertā nef su em xpēr-nutár ha-t talisman thy red hath placed he su em xpēr-nutár ha-t in the nether world behind thee.

304. áritu - net xpēbit em áat neb ertā su em tet - t There is made for thee a shade of stone every, placed su em tet - t hands thy

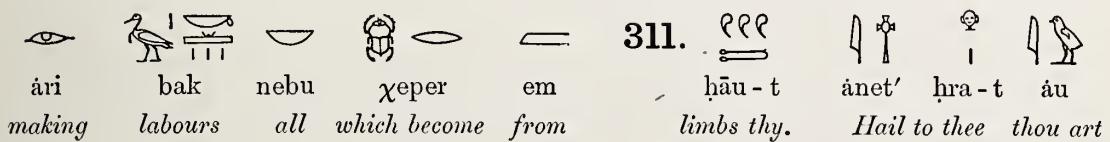
306.   
 en heqt senen - t en ka áritu net  
*whip thy and image thy of a cow. There is made for thee*  
*the whip placed*

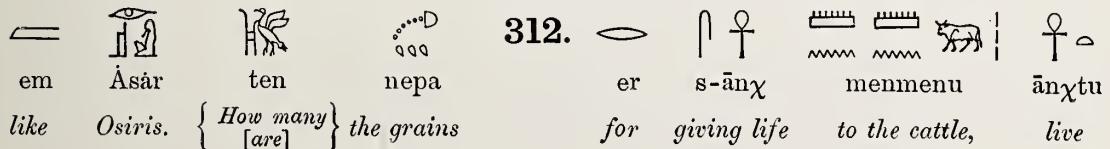
307.   
 em tet - t er χu - t en Åsár  
*in hands thy for protection thy of Osiris*  
*the divine spouse Anxnesraneferab*

308.   
 mātχeru árt en suten hemt ur - t hetep  
*triumphant, daughter of the royal spouse, the great one the first*  
*of majesty his*

309.   
 - Taxauat,  
 mut - s  
*mother her*  
 nutár  
*nutar*  
 tūat  
*Titäger*  
 Nitocris  
*Nitocris*

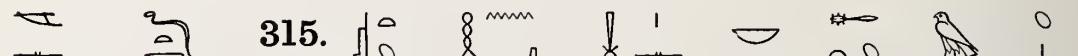
310.   
 ánet' hra - t aut  
*Hail to thee thou art*  
 like em Ásár  
*like Osiris*  
 nutár aa  
*god great*  
 anx mes nepá  
*living, { giving birth to } corn*  
*grains,*

311.   
 ári bak nebu xeper em  
*making labours all which become from*  
 hau - t  
*limbs thy.*  
 anet' hra - t au  
*Hail to thee thou art*

312.   
 em Ásár ten nepa  
*like Osiris. { How many [are] the grains*  
 er s-anx  
*for giving life*  
 menmenu  
*to the cattle,*  
 anxtu  
*live*

313.   
 natáru em mert - t      ent en ent en t'et ānᙂtu nutáru em  
*the gods at will thy which [is] for, which [is] for ever, live the gods upon*

314.   
 ten en hāu-t      nutár ānᙂ en ta mer māt se Rā  
*what numbers of limbs thy! god living of the land loving law, son of Ra*

315.   
 mer - s t'et      Åst hnā sen - s Neb - χat Her se  
*loving her for ever. Isis together with sister her Neb-χat, and Horus son of*

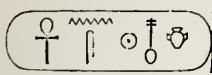
316.   
 Åsár nutáru ápen t'et-sen em sep uā      317.   
 Åsár hnā Neb-χat ušeb - sen en  
*Osiris gods these say that at time one, and answers them*

318.   
 Tahuti Hi Åsár nutár hemt      318.   
 Osiris rem - en net em nutár ta  
*Hail Osiris divine spouse Anᙂnesrāneferāb triumphant. Hail*

319.   
 hra - t áut em Åsár rem - en net em nutár ta  
*to thee thou art like Osiris weep we for thee as a god of the land,*

320.   
 suten taiu t'et - sen rim - sen      321.   
 the lands say they, weep they Åsár Osiris nutár hemt  
*king of the lands say they, weep they Åsár Osiris divine spouse*

\*   ent en, is repeated, apparently by accident.

322.     — 322.    

mātχeru Ásär nemmā her nemmat - f nutár  
*Anxnesrāneferāb* triumphant *Osiris* lying upon couch *her*  
*his* God

323.   323.      

neb em sek nutárit nebu em her mest ret  
*every [is] in silence* *goddesses all follow* *respectfully* *people*

324.   = = = | □ |  325.     

neb enti em ta māhāā en hen en Ásär  
*all who are in the land* *lament* *for the majesty* *of Osiris*

326.   326.     

nutár hemt mātχeru t'et án nutáru em  
*divine spouse* *Anxnesrāneferāb* *triumphant.* *Say* *the* *~ gods* *at*

327.   327.        

sep II Ásär nutár hemt nutár tūat mātχeru  
*occasion second.* *Osiris divine spouse nutár* *tūat* *Anxnesrāneferāb* *triumphant*

328.   328.   —    

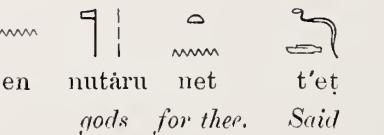
nemmā - nes er ki ta ret neb rem  
*lying [is] she* *upon* *another* *land,* *people* *all* *weep.*

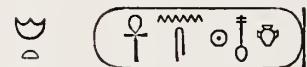
329.   329.       330.   330.      

entes pu menχ t'et án nutáru em sep III Ásär  
*She was* *beneficent.* *Said* *by* *the gods* *at* *occasion third,* *Osiris*

331.  nutār hemt mātχeru nemmā - nes er Nebt het  
divine spouse Ānānesrāneferāb triumphant, rests she upon Nephthys,  
dīvine spōuse Ānānesrāneferāb triūphant, rēst s̄he upōn Nephthys,

332.  Āmenti pu ren-s an reχ-s ret neb enti em  
Āmenti is name her. Let not know it people all who are upon

333.  ta rem en nutāru net t'et an nutāru em sep IV  
earth weep en gods for thee. Said by the gods on occasion fourth

334.  Åsär nutār hemt mātχeru nemmā nes er  
Osiris divine spouse Ānānesrāneferāb triumphant. Lies she in

 ki ta Abtu pu ren-s an rextu-s nutarit  
another land Abydos is name its, not known is she, the goddesses

 rerem - sen ur sep II  
weep they greatly.

ON THE SIDE, AT RIGHT ANGLES TO THE FIGURE OF NUT INSIDE THE COVER.

335.  t'et - sen en Åsär nutār hemt matxeru  
Say they Osiris divine spouse Ānānesrāneferāb triumphant,

336. nemmā nes er Kert Rustat ren - s  
*lies* *she* *upon* *Kert,* *Rustat* *is name its.*

337. àn reχtu - s hēqt nes àm em ta àn  
*Let not* *know it* *who rules* *over it* *there* *upon* *earth.* *Let not*

338. reχtu nes em àst šeta t'et àn 339. nutáru em  
*be known* *it* *in* *place* *secret.* *Said by the* *gods* *in*

remem Åsár nutár hemt mātχeru 340. nemmā - nes  
*weeping* *Osiris divine spouse* *Ānᙂnesrāneferāb* *triumphant.* *Lies* *she*

er χer nutár nepá χeper àm - s em pau t'eṭtu  
*in the land of* *χer-neter,* *corn grains* *spring* *from* *her* *in the* {*double house*  
*of speech*}

χeft ertā en su Tahuti 342. àm ámmā reχ su  
*when has planted* *them* *Thoth* *there.* *But let* *know it*

nutár neb enti 343. em pet t'et en neb - ten uā  
*god* *every* *who is* *in* *heaven* *what saith* *master your* *the one who*

**344.**

sut'a      χeft      nes      em      hotep      āmmā      reχ      ret  
keeps off      the demon      from her      in      peace.      Let      know      men

**345.** \*

neb      ret      nebu      ret      nebu      enti      emχennu      en      ta      t'et-s      neb  
all      men      all      people      all      who are      in      the earth      what says      lord

**346.** **347.**

ten      ua      sut'a      χeft      nes      em      ho      -      tep      āmmā  
your,      the one      keeping off      the demon      from her in      peace.      Let

**348.** 

know      [ānᙂu]      neb      t'ātu      quadrupeds      neb      pau      neb      entí  
animals      all,                          all      birds      all      which are

**349.**

em      pet      t'et      en      neb - ten      ua      sut'a      χeft  
in      heaven      what says      lord      your      the one      keeping off      the demon from

**350.**

nes      em      hotep      āmmā      reχ      remu      neb  
her      in      peace.      Let      know      fishes      all

**351.**

enti      her  
which are in the

**352.**

māu      t'et      en      neb      ten      ua      sut'a      χeft      nes  
waters      what says      lord      your,      the one      keeping off      the demon      from her

\* Ret nebu is repeated, apparently by mistake.

— — 353. — —  
 em hotep āmm - ā reχ nutāru neb enti em nut sen  
 in peace. Let know gods all who are in cities their

354. ~~~ neb - ten uā sut'a χeft nes  
 t'et en your the one keeping off the demon from her

— — 356. | | + | =  
 em hotep āmmā reχ nutāru nutārit āmu (mer)  
 in peace. Let know gods, goddesses who are in the lake of

357. | ~~~ | | | |  
 āmi t'et hen en Åsär mutär hemt  
 fire [what] says the majesty of Osiris the divine spouse AnṄnesrāneferāb

358. — — — — 359. \*   
 mātχeru sut'a χeft nes āmmā reχ sebu neb  
 triumphant keeping off the demon {from her} {in peace}. Let know the stars all

— — | ~~~ | | | | 360.  
 nu pet t'et hen en Åsär mutär hemt nutar tūat  
 of heaven what says the majesty of Osiris divine spouse nutar tūat  
 AnṄnesrāneferāb

— — — — 361. — —  
 mātχeru sut'a χeft nes em hotep āmmā reχ nutär neb  
 triumphant keeping off the demon from her in peace. Let know god every

362. enti emχennu en pet t'et hen en Åsär nutär hemt  
who is within heaven what says the majesty of Osiris the divine spouse

363. mātχeru sen en Ra sut'a χeft  
triumphant second of Ra keeping off the demon  
Ānānesrāneferāb

364. nes em ho - tep án reχtu χeper nebt  
from her in - peace. Let not be known what has taken place everything

365. ám - s áus ha - t er ki ta  
in her, she is going to the other land  
366. Ámenti

367. pu ren - f t'et án nutáru nebu  
is name its. Said by the gods all,  
Let be known what is

368. em sesu paut nutáru áat paут nutáru  
in Sesu, the cycle of the gods great, the cycle of the gods  
net'es

369. ámu Sesu enti em Sa  
[who are] in Sesu, those who are in Sais, and those who are in  
enti em

370. enti em Ábtu enti em Resu  
Sexem, those who are in Abydos, those who are in the South,

371. Ámenti Ábuṭu t'et hen en Ásár nutár hemt  
the North, the West, the East. Says the majesty of Osiris, the divine spouse

māṭχeru sen en Rā sut'a χeft  
Anxnesraneferab triumphant the second of Rā who keeps off the enemy

nes em hotep rem - set \* 374. | hen en nutár pen  
from her in peace. Weep they for the majesty of god this

menχet mutár ānχ en ta sut'a nes em  
beneficent god living of the earth keeping off the demon from her in

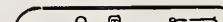
hotep rem sen ur sep II 377. | au sut'a χeft nes  
peace, weep they excessively. Kept off [is] the demon from her,

ān reχ - tu χeper emā - s 379. | ertā nes Ra em  
let not be known what has happened with her, has given to her Ra from

\* Read

|         |      |             |     |       |         |       |             |   |     |     |
|---------|------|-------------|-----|-------|---------|-------|-------------|---|-----|-----|
|         |      | <b>380.</b> |     |       |         |       | <b>381.</b> |   |     |     |
| ást - f | taiu |             | neb | hotep | her - s | nutár | men         | - | χet | áus |

## HORIZONTAL LINE ON THE INSIDE OF THE COFFIN.

|       |                                    |             |     |              |   |         |  |
|-------|------------------------------------|-------------|-----|--------------|---|---------|--|
| 383.  | ↓                                  | ○           | ⌇   | —            |  | —       |  |
| suten | set                                | neb         | tau |              | Psamtek   | mātχeru | mut-s  |
| Royal | daughter { of the lord<br>of the } | two earths. |     | Psammetichus | triumphant.   |         | { Mother her<br>was the }  |

|        |        |                 |            |             |           |         |                      |
|--------|--------|-----------------|------------|-------------|-----------|---------|----------------------|
|        |        |                 |            |             |           |         |                      |
| nutár  | ṭuāt   | Nitáqert        | māṭχeru    | āri en      | suten     | hemt    | urt                  |
| divine | spouse | <i>Nitocris</i> | triumphant | daughter of | the royal | spouse, | <i>the great one</i> |

|       |         |         |         |     |      |         |
|-------|---------|---------|---------|-----|------|---------|
|       |         |         |         |     |      |         |
| hotep | hen - f | Taxauat | mātxeru | xer | Āsär | herenti |

*the first of majesty his*

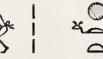
*triumphant before Osiris because*

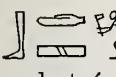
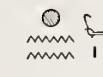
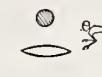
|                 |            |            |           |                       |              |                 |           |                              |                |
|-----------------|------------|------------|-----------|-----------------------|--------------|-----------------|-----------|------------------------------|----------------|
|                 |            |            |           |                       |              |                 |           |                              |                |
| entes           | nutár      | ua         | en        | mut - f               |              | uāti            | en        | átf                          | entes          |
| <i>She } is</i> | <i>god</i> | <i>one</i> | <i>of</i> | <i>mother { his }</i> | <i>her }</i> | <i>sole one</i> | <i>of</i> | <i>father [her], { she }</i> | <i>he } is</i> |

 Her  
*Horus, mother her*
 mut - s  
*Isis*
 ást  
*father {her}*
 átf - s  
*Osiris,*
 Ásár  
*follows she after*
 her  
*..... her*

 se - s  
*son her [is]*
 Her  
*Horus,*
 pet  
*Heaven*
 resu  
*south,*
 pet  
*heaven*
 meht  
*north,*
 sekētnu  
*going round*
 em  
*in*
 sep  
*time*
 uā  
*one.*

 áu - ten  
*Ye are*
 en  
*at*
 áṭet  
*slaughter her,*
 áu - ten  
*ye are*
 en  
*at*
 set'ebu-s  
*disasters her,*
 áuten  
*ye are*
 en  
*at*

 seχem - s  
*overcoming her,*
 seχem - s  
*overcoming her of you,*
 ám - ten  
*ye fiends,*
 sebáu  
*ye foes*
 χeft  
*children of*
 mesu

 baṭeš  
*inertness,*
 χak  
*evil hearted,*
 ábu  
*who have created*
 qema  
 χennu  
*rebellion,*
 χer  
*fall*
 her  
*upon*
 hra  
 ten  
*faces your.*

 án  
*It is*
 Rā  
*Rā*
 he - tem - ten  
*who annihilated you,*
 án  
*it is*
 Her  
*Horus [who has smashed]*
 χeft  
*the enemies*
 nu  
*of*

 Rā  
*Rā,*
 χeft  
*ye foes*
 án  
*it is*
 Horus  
*who has forced back you,*
 hem  
 - ten  
 χeft  
 χerui  
*ye foes and enemies of the*

\* After  and , a space of 13 inches is left uninscribed.

|                  |        |                          |             |              |                          |             |          |
|------------------|--------|--------------------------|-------------|--------------|--------------------------|-------------|----------|
|                  |        |                          |             |              |                          |             |          |
| nutār            | hemt   | Ānānesrāneferāb Pi-Mentu | māt̄xeru    | sep          | hra                      | ten         | mā       |
| divine           | spouse |                          | triumphant. | Blinded [is] | face                     | your        | like the |
|                  |        |                          |             |              |                          |             |          |
| hra              | en     | Uhaa                     | ṭeb         | henkek       | - ten                    | mā          | Katu     |
| face             | of     | Uhaa,                    | cut up      | throats      | your                     | like        | Katu     |
|                  |        |                          |             |              |                          |             |          |
| āri              | tāt    | ám                       | mā          | Āpāp         | bu                       | sa - f      | not      |
| hacked in pieces |        | are ye                   | like        | Āpāp         | Bu (?)                   | behind him, |          |
|                  |        |                          |             |              |                          |             |          |
| hai              | nerāu  | - ten                    | qent        | - ten        | nešni                    | - ten       |          |
| let full         |        | terror your,             | rage your,  |              | destruction your         |             | upon     |
|                  |        |                          |             |              |                          |             |          |
| hāu              | neb    | en                       | nutār       | hemt         | Ānānesrāneferāb Pi-Mentu | māt̄xeru    | ten      |
| limbs            | any    | of                       | divine      | spouse       |                          |             | this.    |

## IN PERPENDICULAR LINES AROUND THE INSIDE OF THE COFFIN.

384.

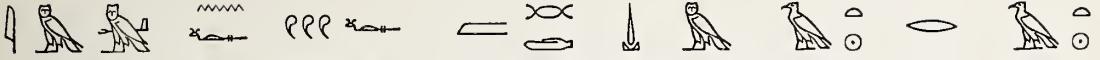
ṭūau - stu      Sa      ren - k      em      hru      pen      ári - s - nek

O thou who art adored,      Sa [is]      name thy      in      day      this.      Makes she to thee

māk      hāu      em      māt - k      māk      ári - s      qebh      em      ren - k

the virtue of limbs as mother thy.      Verily makes she      refreshment in name thy,

\* ? for sat.


  
 ámma nes hāu - s em āt ut'a em at er at
   
 Come to her limbs her solidly, soundly, from moment to moment.


  
 χepe hotep nes pu un - s nek em se-sa - k
   
 There becometh offerings. She it is opens she to thee in secret places thy


  
 em renu k āaiu āpu neχen neχeχ ren - k se
   
 in names thy mighty those of Baby, Old man [is] name thy, Son of


  
 suht ren - k χab ren - k se Nu ren - k
   
 the egg [is] name thy, Crescent [is] name thy, Son of Nu [is] name thy,


  
 āri uat - f em mer - f erek āhā ren - k χepe - ā
   
 making road his as pleases he for thee. Duration [is] name thy, χepe - ā [is]


  
 ren - k mašer ren - k hru ren - k ruha
   
 name thy, Early Dawn [is] name thy, Day [is] name thy, Evening [is]


  
 ren - k kerh ren - k kekiu ren - k
   
 name thy, Night [is] name thy, Darkness [is] name thy,



rer



ren - k

## 391.

āāhu



ren - k



uret



ab

Circumambulation [is] name thy,

Moon [is] name thy,

Still heart [is]

name thy,



neb

tūat

ren - k



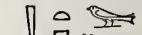
## 392.



em



seχa



bat - s

Lord of Tūat [is] name thy.



χeperá,

be not remembered

abominateth she,



ret

em

qa - á



## 393.



people

of needy hand

against her,

the gods

in

remembrance

of cycle her,



χut

em

tebali



## 394.



the spirits

in

prayer [for]

water her,

the damned

em

in

looking



er-es

ret

nutáru



## 393.



at her.

Men,

gods,

spirits,

the damned,

fiends

all,

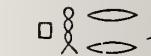
the Āmu,



nehesiу

Sati

set



the Blacks,

the Asiatics,

the countries of land

every

all

round



ret

nu

Kamt



the people of

Egypt,

not

see you {him/her}

for

making

enemies



397.   
 eres ma - ten - s er ertā nes àui mà Rā  
*against her, see ye {him} for making to her adoration like Rā*

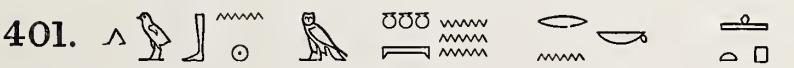
  
 hru neb her enti entes sa en àu héh entes Her em  
*day every because she is a person of hands a million, she [is] Horus in*

398.   
 xebit setek - nes er ret nutāru xu mit  
*xebit, may look her at men, gods, spirits, damned.*

  
 au - s reχ renu nu Rā à ub - 399.   
*She knows the names of Rā. O rising one giving light,*

  
 seres hra nebu her àst - sen seres  
*causing to wake up faces all upon seat their, making to wake up*

400.   
 nutāru em nutār hat sen ret em pa - sen Án - mātef  
*the gods in temples their and men in houses their, Án-mātef [is]*

401.   
 ren - k pehrer uben em Nu ren - k hotep  
*name thy. Hastening rising in heaven [is] name thy, Resting*

402. 402. 402. 402. 402.

tuat ren - k ka ámi at uru ren - k  
*in tuat [is] name thy, Bull in the moment, Great one [is] name thy.*

403. 403. 403. 403. 403.

māán áref ten en nutár hemt  
*Come therefore ye to the divine spouse Anxnesraneferab Pi-Mentu*

403.

māt̄heru nutáru em kerh em hru em ennu neb  
*triumphant, O gods by night and by day, at instant every,*

404. 404.

ne - hem ten su em keheb ábu nešeniu  
*defend ye her from the assault, the {hearts councils} disastrous*

405. 405.

en Ámu nehesiu Senketi [Sati] ret neb en  
*of the Ámu, of the Blacks, of the Asiatics, and people all of*

406. 406.

Kamt set en set neb áb - re mā xenen  
*Egypt, and of the countries of land every et cetera, from the disasters*

407. 407.

en Her tekek en Sut mā seχem en  
*of Horus inflicted by Sut, from the mastery of*

mā - t'et      en      Serqet      teśer      en      Bast      mā
   
 [from] the oppression      of      Serket [from]      the blood      of      Bast,      from the

mit      mit-t      āb      408.      re      herenti      entes      nutār
   
 damned (male) and the damned (female)      et cetera      because she [is]      god

ua      ati      sen - s      s-mātχeru-s      em      ta      t'er-f      sesata - s      em
   
 one      without      second {his} {her} triumphant [is] she upon earth all of it, covering herself like

**409.**
  
 mesat      peχt      sept - s      Sept      em      sept - f      entes
   
 the Mesat bird the Mangler. Provided her has Sept with provision his. She [is]

**410.**
  
 Her      Šetet      her enti      because      Tahuti      āri      āpreṭ      en
   
 Horus      Šetet,      she [is]      making      prescriptions for the

nutāru      her      aht      Sexet - Āaru      Seχet Āaru,
   
 gods over the fields of      Sexet Āaru,

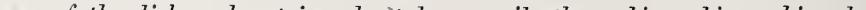
**411.**
  
 án      sešesaut      not deprived

em      áru      ári - nes      xeper      Sai      Renent
   
 of the attributes, which has made he for her become, viz.,      Destiny      and      Fortune

**412.** em    ari    nes    àn    qemhu    - tu    mat    sat    - ten    àn  
*by what he did for her.* Let not see an eye writing this, let not

|       |       |     |    |        |            |        |    |           |
|-------|-------|-----|----|--------|------------|--------|----|-----------|
|       |       |     |    |        |            |        |    |           |
| nutär | kahab | - f | àn | nutärt | sexhem - s | ám - f | àn | kehab - s |

|   |   |   |   |   |             |   |   |
|---|---|---|---|---|-------------|---|---|
|  |  |  |  |  | <b>414.</b> |  |  |
| hati  | en  | ret   | en  | Kamt  |             | Āmu   | nehesiu   |
| <i>the hearts of the people</i>   |   | <i>of</i>   |   | <i>Egypt, or the</i>  |             | <i>Āmu, or the</i>  | <i>Blacks,</i>  |

415.  The rays of the disk make triumphant her silently, bis, bis, bis, glorious, bis.

|   |     |  |      |             |  |  |      |  |     |    |                    |                     |
|---|-----|--|------|-------------|--|--|------|--|-----|----|--------------------|---------------------|
|   |     |  |      | <b>416.</b> |  |  |      |  |     |    |                    |                     |
| an  | t'a |  | t'at |             |  |  | ennu |  | res | em | hru                | pen                 |
| <i>Let not demons (male) or demons (female)</i> |     |  |      |             |  |  |      |  |     |    | <i>look at her</i> | <i>on day this,</i> |

|          |    |           |                      |          |           |        |        |    |  |
|----------|----|-----------|----------------------|----------|-----------|--------|--------|----|--|
|          |    |           |                      |          |           |        |        |    |  |
| entes    | ám | áten - f  | áu                   | ári      | nes       | baiu   | še fit | em |  |
| she [is] | in | disk his. | there is made to her | a wonder | exceeding | in the |        |    |  |

hra tememu entes ta erṣā er uá sent  
 face of mortals. She [is] causing delight to the going away of terror.

**418.**
  
 entes sáp áa ám sesu án teken re fent  
 She [is] the examiner great in Sesu, Let not enter the mouth of {serpent worm}

neb pesh ám - s ut'at nutár hemt  
 any biting into her, protected [is] the divine spouse ĀnṄnesrāneferāb Pi-Mentu

mātχeru mā re fent neb pesh mā ut'a Rā mā  
 triumphant from the mouth of worm every biting just as is protected Rā from

**420.**
  
 χeft - f mātχeru Rā er χeft - f áu smā en  
 enemies his. Triumphs Rā against enemies his, slaughters

**421.**
  
 Rā χeft en Ásár nutár hemt  
 Ra the enemies of Osiris the divine spouse ĀnṄnesrāneferāb Pi-Mentu

mātχeru mā smā - nef Nekā  
 triumphant just as slaughterers he Neka the serpent

**422.**
  
 χeft - f i  
 enemy his, coming

eref em χerui t'et án māt - f ahat  
 against him with enmity. Said by mother his the cow

**423.** — 
  
 shur - set em re - k t'esek āχ χepe  
 addressing them from mouth thy own. O may become

báiu - k áms - en sehur - s ten mā ári en  
 will thy among them. Addresses she you just as does

**424.**
  
 Rā er χeft - f hi sep II Apāp χeft neb  
 Rā adversary his. Oh, bis Apophis and enemies all

en Ásár nutár hemt Ānxnesrāneferāb Pi-Mentu mātχeru χeft χeft  
 of Osiris the divine spouse Ānxnesrāneferāb Pi-Mentu triumphant, enemy

**426.**
  
 mesu batés áu - ten en χut áu - ten  
 and adversaries, children of inertness, { be } ye to the flame, go ye

**427.**
  
 en set áu - ten en mat Her áu - s er ten  
 to the fire, go ye to the eye of Horus, is she to you,

**428.** ámi - s ten nešen - s er ten áu - ten en ámi - s  
devours she you, disastrous is she to you, go ye to blazes her,

**429.** áu - ten en ta - s áu - ten en qent - s áu - ten en  
go ye to burning her, go ye to wrath her, go ye to

baiu - s áu - ten en áai - s áu - ten en sāt - s  
will her, go ye to might her, go ye to slaughters her.

**430.** ámen en su Áşar nutár hemt  
Be there concealment for her the Osiris, divine spouse Ānānesrāneferāb Pi-Mentu

**431.** mātχeru χer Ásár ha Rā seṭeka ámen en  
triumphant near Osiris behind Ra, let provide hiding for

**432.** su na χemennu ámen en su Ásár nutár hemt  
her the Eight, be there concealment for her the Osiris, divine spouse

**433.** Ānānesrāneferāb Pi-Mentu mātχeru ha Shu seṭeka  
triumphant behind Shu, let provide hiding

434.   
 su na χemennu hap en su ha Seb  
 [for] her the Eight, let there be concealment for her behind Seb,  
 Seb,

435.   
 seṭeka en su na χemennu ámen en  
 let provide hiding for her the Eight, may there be hiding for

su Ásár nutár hemt Anxnesrāneferab Pi-Mentu mātχeru ha  
 her the Osiris the divine spouse triumphant behind .

436.   
 χeper - a seṭeka en su na χemennu ámen  
 χeperā, let provide hiding for her the Eight, let there be hiding

437.   
 en su emχennu pet seṭeka en su na  
 for her within heaven, let provide concealment for her the

438.   
 χemennu āq nes em Nu reχ nes hai  
 Eight, let enter her into Nu, let know her the falling

439.   
 enti māu-f seṭeka en su na χemennu i-nes  
 of water his, let provide hiding for her the Eight. Enters she

\* For

440. em ást er ást án ennu eres án qemahu - s  
from place to place, not let look upon her, not let see her

441. māa nebu án nutār qemahu - f ást - s ennu - s  
eye any, let not a god see it place her [or] touch her

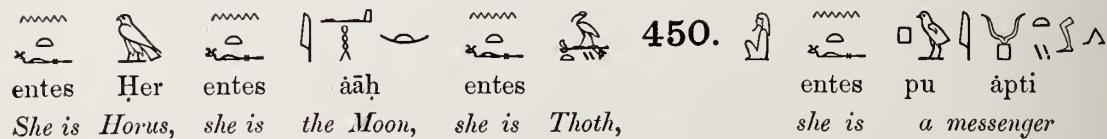
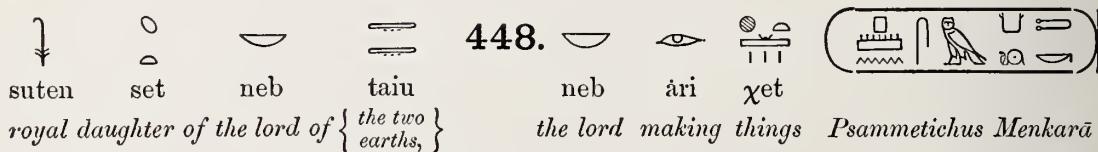
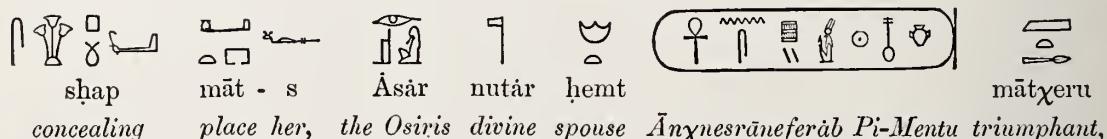
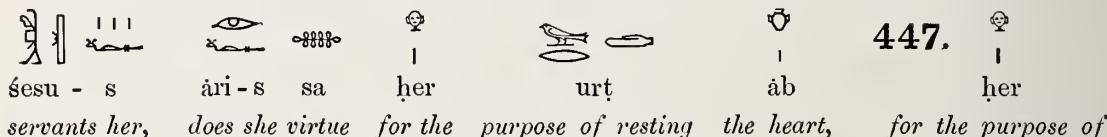
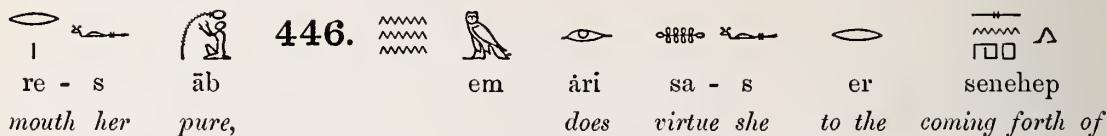
442. em ást án samti xerui en Ásár  
in place [her], not let be shooters of her the enemies of Osiris

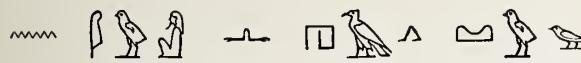
443. nutār hemt mātχeru χeft nu Rā  
the divine spouse Anxnesraneferab Pi-Mentu triumphant, the enemies of Rā,

sebáu nu Un - nefer ár nutār hemt   
the foes of Un - nefer. As for the divine spouse Anxnesraneferab Pi-Mentu

mātχeru áu ári nes seśata en nutáru nutárit  
triumphant, may be done for her the mysteries of the gods and goddesses :

445. áu - s áb - t hekauti - s áb per neb em  
she is purified, might her [is] pure coming forth all from

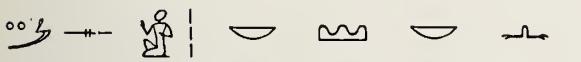


451.  en śu án ha tū neb nef neb tū  
of Shu, let not fall evil any, wind any bad

452.  her-s i em resu em meht em Ámenti em Abtū  
upon her, coming from the south, from the north, from the west, from the east.

 aus em nutár emχennu nefu - f án ma - s ret nutáru  
She is like a god within winds his, let not see her men, gods,

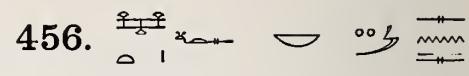
453.  χut mert [sic] entes nutárit per em Neχent án  
spirits, the damned. She is a goddess coming forth from Neχent, let not

454.  ma - s ret neb set neb án ma - sen s em at  
see her men any, land any, let not see them her in moment

 sen ent ári χerui ám-s án ma-s hra neb šem her-sen  
their for making hostility against her. Let not see her face any coming against them.

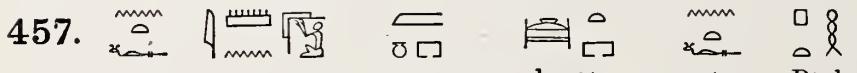
455.  áu śefit - s neráu - s áq - t em hāu - sen ma - s  
Is fear of her, and terror her entering into limbs their seeing her.

456.   
 au heh en mehā en set her  
 There are millions of cubits of flame upon

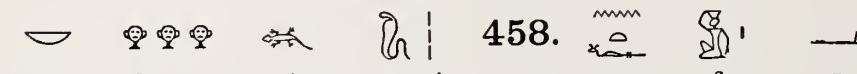
  
 uat - s neb ma-sen-s  
 path her every : { when see :  
 { they her

  
 ari - sen nes aui mà Rā her hotep  
 make they for her adorations like the sun at every

  
 tūat her enti  
 dawn because

457.   
 entes ámen emχennu kerát  
 she is concealed within the sarcophagus.

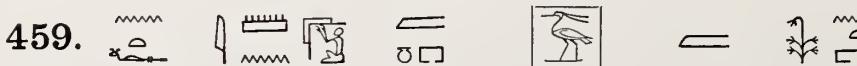
  
 entes Ptah nefer hra  
 She is Ptah of the beautiful face

  
 neb hrau áś nutárit  
 lord of faces numerous and mighty.

  
 entes fa á ka  
 She is {bearing} lifting the arm of the bull of [the]

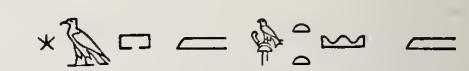
  
 mut mer - s entes Ptah Sekar  
 mother loving her. She is Ptah - Socharis

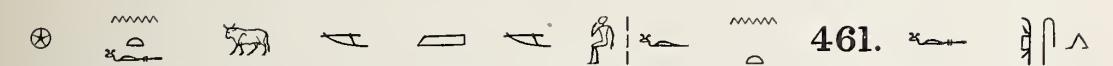
  
 emχennu within the kerát  
 sarcophagus.

459.   
 entes ámen emχennu Het bennu  
 She is concealed within the {house of the bennu}

  
 in the south chapel and north chapel.

460.   
 entes Ánpu ám uit her  
 She is Anubis at the mummy chest, at

  
 the door in Ámenti in the

461.   
 t̄uat entes ka mer māt mer neχenu-f ent - es s̄es  
 t̄uat. She is the bull loving law, loving children his. She is following

  
 qetiu mer atf - f mer neχenu-f s - heb am - f entes sot-  
 the qetiu loving father his, loving children his, making feast in it. She is listening

462.   
 em en tef - f entes Rā ka em pet ii - f entes  
 to father his, she is Ra the bull in two heavens his. She is

  
 pehrer taiu entes (neχen) pui seps āur  
 the strider of the two earths. She is baby that splendid conceived

  
 em sef mes en pa hru s̄at - tepu en χeft - f  
 yesterday, born to-day, cutting off the heads of enemies his,

  
 her tem ren - f entes pa aft hrau her nehb̄t uāt neb  
 uttering name his. She is the four faces over neck one, lord

  
 nebat er χeft - f entes nefu en ām re - f entes  
 of flame against enemies his. She is the breath which is in mouth his, she is

**466.**   
 āa bennu šeta [neχenu] her hetep tra hat' em hat bennu  
*great the bennu, secreting children upon the willow white in the house of the bennu*

  
 em hat ur ur am Annu  
*in the house of the giant great in Heliopolis.*

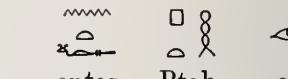
**467.**   
 entes åten ur am  
*She is the disk great one in*

  
 Annu entes Tmu tf nutaru  
*Heliopolis. She is Tmu the father of the gods.*

entes Nehebka  
*She is Nehebka*

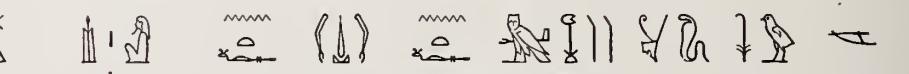
**468.**   
 xent hat aa set sehen an rextu ren - f entes  
*dwelling in the palace great, wide of command, not known [is] name his. She is*

  
 Tmu xeper aru  
*Tmu creator of attributes*

**469.**   
 em Ptah entes Ptah ari  
*as Ptah She is Ptah maker of*

  
 aru - f em ta entes Ra entes heh entes  
*attributes his upon earth. She is Ra, she is millions, she is*

**470.**   
 ses heh millions passing millions,

  
 entes ses An entes Ut'a entes Mäxa su mer Ast  
*she is passing multitude. She is Ut'a. She is the uraeus goddess, her whom loves Isis,*

**471.**  āperta em hēkauti àu χā nes Renti merā  
provided with magical charms. Has yielded to her Renati, wrapped up

 **472.**  hra-s em at̄ eres Hanebu em  
is face her from [doing] injury to her the Hanebu from

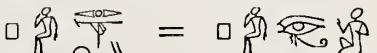
 at̄ ere-s ta t'eref sen-s her ten mer  
[doing] injury to her the earth all of it. Passes she by you loving

 **473.** men en - tes sept sept em sept - f ses-s  
a duck (?) She is provided by Sept with provisions his, bandages her

 em āattu ent Hat'-hetep mer Ut'ati \*  
are of the manufacture of Hat'-hetep which hath tied Ut'ati  
her āāui on both sides of

 **475.** Tait her enti entes āmen emχennu hat  
Tait, because she is hiding within the palace. There is concealment  
āmen

\* Mr. Renouf has shown me a papyrus where the proper name Pa-se-ut'at. Hence my reading.



nes hap nes em rā en Āmam āri em mesat  
 for her, there is hiding for her in the storehouse of {<sup>Āmam</sup> or Nehat,} made like the Mesat bird

pext pi sept em her en ret herenti  
 the mangler flying, provided with face of men because

entef ur heka em rā en Āmam sepeh em χet  
 she { is mighty of enchantment in the storehouse of {<sup>Āmam</sup> or Nehat,} doing violence with flame

per em hra en ret hi sotem - ek Her tūat - ti  
 coming forth from the face of men. Hail listenest thou O Horus of the Dawn !

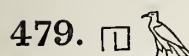
IN FRONT OF THE FIGURE OF ATHOR INSIDE THE COFFIN ON THE BOTTOM.

**478.**
  
 tes en Āsär nutär hemt 
  
 Rise up Osiris divine spouse Ānānesrāneferāb Pi-Mentu triumphant.

nuk mut t pet unnä em sa - t nuk aut  
 I am mother thy Heaven, exist I for protection thy, I am Aut,

menät renen - t än her - à eret t'et heh  
 nurse thy, dandler thy, not removed am I from thee for ever and ever.

BEHIND THE FIGURE OF ATHON INSIDE THE COFFIN ON THE BOTTOM.



Ha Åsár nutár hemt

*Hail Osiris divine spouse Anxnesrāneferāb Pi-Mentu triumphant. Has been given*



net



re - t

*to thee mouth thy by Rā em t'et sesep - net áru - t*



án

*Rā for ever, received hast thou*



em

*t'et attributes thy*



sesep - net



áru

*- t attributes thy*



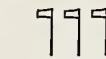
nutár



āa

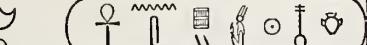


χer



nutáru

*god great in presence of the gods.*



hi

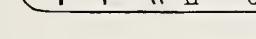
*Hail*

Åsár

*Osiris*

nutár

*divine spouse*



mātχeru

āhā

*Anxnesrāneferāb Pi-Mentu triumphant.*

*Stands*



se - t

*daughter thy*



emma

*among*



nutáru

*the gods, terror thy is*



sent

*terry thy is*



pu



er



hati

*heart*



áb-sen

*their,*



ānχ



ren - t



her



hetep



ta



neχex



ren - t



her -



hotep



ta

*lives*

*name thy*

*upon*

*the*

*earth,*

*endureth*

*name thy*

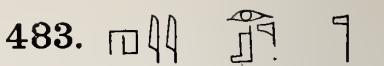
*upon*

*the*

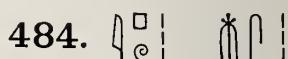
*earth,*

*not*

483.  sek - et      àn      hetem - t      en      t'et      t'e ta  
decayest thou, not    lessenest thou    for               ever.

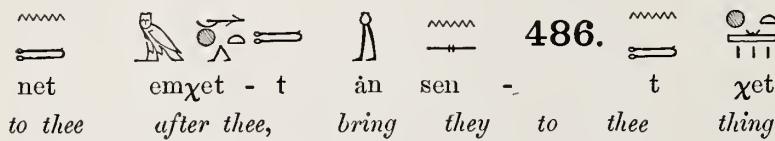
 Hi      Åsár      nutár  
Hail     Osiris    divine

484.  hemt      tut      ás      nutáru áftu  
spouse     Anᙂnesrāneferāb Pi-Mentu !    For behold the four gods

 ápu      mesu  
those     born of

485.  Her      er̥ta      en      Her      em      sa      net  
Horus,    placed hath    Horus    as    protection to thee

 Åsár      unen - sen  
Osiris,    that they may be

486.  net      emχet - t      an      sen -      to      thee      things  
to thee    after thee,    bring    they    to    thee    things

 neb      nefert      em  
all      good      as

487.  mātχeru      er      Åsár      nutár      h̥emt      nutár      tūat  
triumphs     Osiris    divine    spouse    nutár    tūat

 Anᙂnesrāneferāb Pi-Mentu



mātχeru      tut      em      Ápti      h̥ra      em      Áp - uat  
triumphant,    given    as      Ápti,    the face    as      Áp - uat.



## VOCABULARY.





# VOCABULARY.

—○—○—○—○—



A.

|  |             |                       |
|--|-------------|-----------------------|
|  | <i>aut</i>  | a goddess.            |
|  | <i>ahat</i> | cow.                  |
|  | <i>atf</i>  | the <i>atf</i> crown. |

|  |             |                    |
|--|-------------|--------------------|
|  | <i>amam</i> | flame.             |
|  | <i>at</i>   | moment.            |
|  | <i>at</i>   | crocodile, injury. |



À.

|  |                     |                            |
|--|---------------------|----------------------------|
|  | <i>à</i>            | I, me, my.                 |
|  | <i>à</i>            | O !                        |
|  | <i>àrât</i>         | uræus.                     |
|  | <i>àakh</i>         | moon.                      |
|  | <i>àauï</i>         | acclamation.               |
|  | <i>àat</i>          | dew.                       |
|  | <i>àa-t'a-mutet</i> | (see p. xvii).             |
|  | <i>aiu</i>          | {praise, acclama-<br>tion. |
|  | <i>au</i>           | (auxiliary verb).          |
|  | <i>aut</i>          | thou art.                  |
|  | <i>àua</i>          | perhaps for                |

|  |                |                                      |
|--|----------------|--------------------------------------|
|  | <i>àua</i>     | oxen.                                |
|  | <i>àuu</i>     | light.                               |
|  | <i>àuf</i>     | limbs.                               |
|  | <i>Àuqert</i>  | {see Brugsch, Dict.<br>Géog., p. 75. |
|  | <i>ab, abt</i> | {heart, thought,<br>imagination.     |
|  | <i>ab</i>      | right hand.                          |
|  | <i>abu</i>     | executioners.                        |
|  | <i>aber</i>    | perfume.                             |
|  | <i>abb</i>     | tooth.                               |
|  | <i>abti</i>    | eastern.                             |
|  | <i>Abtu</i>    | Abydos.                              |

|  |  |               |   |  |  |                                      |  |
|--|--|---------------|---|--|--|--------------------------------------|--|
|  |  | <i>abot</i>   | month.                                    |  |  | <i>amu</i>                           | inhabitants,<br>"those who are<br>in." |
|  |  | <i>Abtu</i>   | Abydos.                                   |  |  | <i>ami</i>                           | fire region.                           |
|  |  | <i>ap</i>     | to be esteemed.                           |  |  | <i>amam</i>                          | Amam (or Nehat).                       |
|  |  | <i>apu</i>    | these.                                    |  |  | <i>Amen</i>                          | the god Amen.                          |
|  |  | <i>Ap-uat</i> | {opener of the road,<br>a name of Anubis. |  |  | <i>Amen-apt-nu-</i> ... (see p. xx). |  |
|  |  | <i>Apti</i>   | Apti.                                     |  |  | <i>Amen-renef</i>                    | {"the concealer<br>of his name."       |
|  |  | <i>aptu</i>   | ducks.                                    |  |  | <i>Amen-<br/>hotep</i>               | }A royal scribe.                       |
|  |  | <i>aftu</i>   | four.                                     |  |  | <i>amenit</i>                        | perpetuity.                            |
|  |  | <i>ám</i>     | {in, among, over,<br>upon, with.          |  |  | <i>ament</i>                         | hidden place.                          |
|  |  | <i>amu</i>    | those who are in.                         |  |  | <i>Amenti</i>                        | the West.                              |
|  |  | <i>ami</i>    | those who are in.                         |  |  | <i>Amentiu</i>                       | {inhabitants of<br>Amenti.             |
|  |  | <i>amma</i>   | {to allow, to let.                        |  |  | <i>Amset</i>                         | {a genius of<br>Amenti.                |
|  |  | <i>amma</i>   |   |  |  | <i>an</i>                            | by, with, to say.                      |
|  |  | <i>ami</i>    | to devour.                                |  |  | <i>anu</i>                           | to.                                    |
|  |  | <i>am</i>     | {in, by, through,<br>there, with.         |  |  | <i>aneb</i>                          | wall.                                  |
|  |  | <i>am</i>     |   |  |  | <i>Anpu</i>                          | Anubis.                                |
|  |  |               |   |  |  | <i>an</i>                            | not.                                   |

|  |                  |                              |  |               |   |
|--|------------------|------------------------------|--|---------------|---|
|  | <i>an</i>        | to bring.                    |  | <i>art</i>    | thou, to thee.                          |
|  | <i>Annu</i>      | Heliopolis.                  |  | <i>ahi.</i>   | hail!                                   |
|  | <i>Annu resu</i> | Hermonthis.                  |  | <i>ahu</i>    | cows.                                   |
|  | <i>An-matef</i>  | a god.                       |  | <i>ahu</i>    | oxen.                                   |
|  | <i>aner</i>      | stone.                       |  | <i>aheti</i>  | thighs.                                 |
|  | <i>anet'</i>     | {to pay homage,<br>to greet. |  | <i>achi</i>   | Oh!                                     |
|  | <i>aru</i>       | form, attribute.             |  | <i>as</i>     | {then, lo, them,<br>behold.             |
|  | <i>aru</i>       | forms, attributes.           |  | <i>as</i>     | quickly.                                |
|  | <i>ar</i>        | as for, if, to.              |  | <i>Asar</i>   | Osiris.                                 |
|  | <i>ari</i>       | {to make, to work,<br>to do. |  | <i>Ast</i>    | Isis.                                   |
|  | <i>art</i>       | {to make, to work,<br>to do. |  | <i>ast</i>    | seat, throne, place.                    |
|  | <i>ari</i>       | which.                       |  | <i>Astes</i>  | a god.                                  |
|  | <i>arp</i>       | wine.                        |  | <i>aser</i>   | to burn.                                |
|  | <i>aref</i>      | therefore.                   |  | <i>ati</i>    | without, not.                           |
|  | <i>arere</i>     | milk.                        |  | <i>atf</i>    | father.                                 |
|  | <i>art</i>       | milk.                        |  | <i>aten</i>   | disk.                                   |
|  |                  |                              |  | <i>at-nef</i> | {destitute, lit. "no-<br>thing to him." |

**A**

|  |              |                               |  |                                 |                          |
|--|--------------|-------------------------------|--|---------------------------------|--------------------------|
|  | <i>āqer</i>  | to be silent.                 |  | <i>Āpāp</i>                     | Apophis.                 |
|  | <i>āqer</i>  | strong.                       |  | <i>Āpāp</i>                     | Apophis.                 |
|  | <i>āa</i>    | doors.                        |  | <i>āp</i>                       | to fly.                  |
|  | <i>āa</i>    | hands.                        |  | <i>āper</i>                     | {to be provided<br>with. |
|  | <i>āāiu</i>  | hands, sides.                 |  | <i>āpret</i>                    | prescription.            |
|  | <i>āa</i>    | {great,<br>strong,<br>mighty. |  | <i>āft</i>                      | sarcophagus.             |
|  | <i>āāi</i>   | might.                        |  | .....                           | (line 48).               |
|  | <i>āat</i>   | stone.                        |  | <i>Āmu</i>                      | Asiatics.                |
|  | <i>āattu</i> | manufacture.                  |  | <i>āmaxu</i>                    | the happy dead.          |
|  | <i>āu</i>    | {to be expanded,<br>dilated.  |  | <i>ān</i>                       | to return.               |
|  | <i>āur</i>   | conceived.                    |  | <i>ānχ</i>                      | to live, life.           |
|  | <i>āb</i>    | horn, attack.                 |  | <i>ānχu</i>                     | mankind.                 |
|  | <i>āb</i>    | pure.                         |  | <i>ānχu</i>                     | living creatures.        |
|  | <i>ābt</i>   | {place of purifi-<br>cation.  |  | <i>Ānχnesrāneferāb</i>          | Queen of<br>Amāsis II.   |
|  | <i>ābt</i>   | Elephantine.                  |  | <i>Ānχnesrāneferāb Pi-Mentu</i> |                          |
|  | <i>ābu</i>   | artists, workmen.             |  |                                 |                          |
|  | <i>ābre</i>  | et cetera.                    |  |                                 |                          |
|  | <i>ābtū</i>  | the ābtū fish.                |  |                                 |                          |

|  |  |             |  |  |  |             |                              |
|--|--|-------------|--|--|--|-------------|------------------------------|
|  |  | <i>ār</i>   | {to bring, to approach.                      |  |  | <i>āst</i>  | quantities.                  |
|  |  | <i>ārit</i> | {gates, battlement,<br>landing stage.        |  |  | <i>āt</i>   | house.                       |
|  |  | <i>ārti</i> | uræi.  |  |  | <i>ātu</i>  | limbs.                       |
|  |  | <i>ārq</i>  | to be complete.                              |  |  | <i>āt</i>   | {to be restricted,<br>bound. |
|  |  | <i>ākā</i>  | duration of life.                            |  |  | <i>āt</i>   | to be firm, solid.           |
|  |  | <i>ākā</i>  | to stand.<br>Used also as an auxiliary verb. |  |  | <i>ātet</i> | slaughter.                   |
|  |  | <i>āket</i> | dwelling place.                              |  |  | <i>āt'a</i> | robber.                      |
|  |  | <i>āχem</i> | to quench.                                   |  |  | <i>āq</i>   | to enter.                    |
|  |  | <i>ās</i>   | corruption.                                  |  |  | <i>āqu</i>  | eakes.                       |
|  |  | <i>ās</i>   | numerous.                                    |  |  |             |                              |

## , , , .

|  |  |                   |                 |  |  |                |             |
|--|--|-------------------|-----------------|--|--|----------------|-------------|
|  |  | <i>i</i>          | to come, to go. |  |  | <i>in</i>      | to come.    |
|  |  | <i>I-em-hotep</i> | Imouthis.       |  |  | <i>Iusāset</i> | (line 257). |

## , . U.

|  |  |            |            |  |  |            |       |
|--|--|------------|------------|--|--|------------|-------|
|  |  | <i>uā</i>  | to depart. |  |  | <i>uāa</i> | boat. |
|  |  | <i>uā</i>  | I, me, my. |  |  |            |       |
|  |  | <i>uāa</i> | boat.      |  |  |            |       |

\* The coffin has , , but , appears to have been added by mistake.

|  |                  |  |  |                 |                   |
|--|------------------|--|--|-----------------|-------------------|
|  | <i>uā</i>        | one.   |  | <i>unnut</i>    | hour.             |
|  | <i>uāti</i>      | only one.  |  | <i>unti</i>     | piercer.          |
|  | <i>uah</i>       | to offer.  |  | <i>untu</i>     | calves.           |
|  | <i>Uast</i>      | {Thebes, a region<br>in Amenti.                        |  | <i>ur</i>       | very great, much. |
|  | <i>uās</i>       | to adore.  |  |                 | great, strong.    |
|  | <i>uat</i>       | way, road.   |  | <i>uru</i>      | great (plural).   |
|  | <i>uit</i>       | mummy chest.   |  | <i>ur</i>       | great one, giant. |
|  | <i>uat'</i>      | green cloth.   |  | <i>uru</i>      | great ones.       |
|  | <i>uat'</i>      | “green one,”<br><i>i.e.</i> , the goddess of the Dawn. |  | <i>Ur-hekat</i> | a goddess.        |
|  | <i>uben</i>      | to shine, rise.  |  | <i>wrt</i>      | to rest.          |
|  | <i>ubex</i>      | bright, brilliant.                                     |  | <i>Uha</i>      | A demon.          |
|  | <i>ubt</i>       | burning fire.  |  | <i>usr</i>      | powerful, strong. |
|  | <i>nut</i>       | {to order,<br>to command.                              |  | <i>usr</i>      | powerful.         |
|  | <i>ut</i>        | order, command.  |  | <i>usrīu</i>    | powerful ones.    |
|  | <i>un</i>        | to open.   |  | <i>usext</i>    | hall.             |
|  | <i>un</i>        | to be.   |  | <i>useb</i>     | to answer.        |
|  | <i>Un-nefer</i>  | {“Good Being,” a<br>name of Osiris.                    |  | <i>ut</i>       | to shoot.         |
|  |                  |  |  | <i>ut</i>       | to go away.       |
|  | <i>Un-nefert</i> | {“Good Being,” a<br>name of Osiris.                    |  | <i>uten</i>     | offering.         |

|  |             |                            |  |               |              |
|--|-------------|----------------------------|--|---------------|--------------|
|  | <i>uten</i> | oblation, offering.        |  | <i>ut'a</i>   | storehouses. |
|  | <i>Ut'a</i> | Ut'a.                      |  | <i>ut'at</i>  | to protect.  |
|  | <i>ut'a</i> | { to be sound,<br>healthy. |  | <i>Ut'ati</i> |              |

## B.

|  |                 |                                     |  |              |                                  |
|--|-----------------|-------------------------------------|--|--------------|----------------------------------|
|  | <i>bā</i>       | garlands.                           |  | <i>bāhen</i> | to destroy.                      |
|  | <i>bā</i>       | steel.                              |  | <i>bāhes</i> | heifers.                         |
|  | <i>bā</i>       | { steel, the firma-<br>ment.        |  | <i>bes</i>   | to flow.                         |
|  | <i>ba</i>       | soul.                               |  | <i>bes</i>   | to rise.                         |
|  |                 |                                     |  | <i>Bast</i>  | a goddess.                       |
|  | <i>baiu</i>     | souls, will.                        |  | <i>baṭu</i>  | to abominate.                    |
|  | <i>baiu</i>     | a wonder.                           |  |              |                                  |
|  | <i>bu</i>       | place.                              |  | <i>bateś</i> | feeble ones.                     |
|  | <i>Bu</i>       | a demon.                            |  | <i>beqa</i>  | { to be exhausted,<br>prostrate. |
|  | <i>bu nefer</i> | { prosperity; lit.<br>“good place.” |  |              |                                  |
|  | <i>bennu</i>    | the <i>bennu</i> .                  |  | <i>bāk</i>   | hawk.                            |
|  | <i>bener</i>    | palm.                               |  | <i>bak</i>   | workmanship.                     |
|  | <i>bener</i>    | sweet, pleasant.                    |  | <i>baku</i>  | labours.                         |
|  | <i>baḥ</i>      | to inundate.                        |  | <i>Bekt</i>  | Egypt.                           |

## &lt;img alt="

 F.

|  |           |                   |   |             |       |
|--|-----------|-------------------|---|-------------|-------|
|  | <i>f</i>  | him, he, it, his. |  | <i>fent</i> | nose. |
|  | <i>f</i>  | he, it.           |  | <i>fent</i> | worm. |
|  | <i>fa</i> | burden, to carry. |   |             |       |

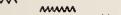
 M.

|  |   |   |  |   |                  |                            |
|--|---|---|--|---|------------------|----------------------------|
|    |    |    | <i>in, as, like, of, from, at, not, upon, according to, in the capacity of, among, with, by.</i> |    | <i>matet</i>     | copy, likeness.            |
|    |    |    | <i>em bah</i> before, in front of.   |    | <i>māti-aru</i>  | likewise.                  |
|    |    |    | <i>em pekrer</i> round about.  |    | <i>mā qetnuf</i> | likewise.                  |
|    |    |    | <i>em rerut</i> around.  |    | <i>ma</i>        | to be renewed.             |
|   |   |   | <i>em hat</i> in front of.   |    | <i>ma</i>        | to see, to look.           |
|  |  |  | <i>em χennu</i> within.  |   | <i>mā</i>        | to bring, to carry.        |
|  |  |  | <i>emχet</i> after.  |  | <i>māā</i>       | to come.                   |
|  |  |  | <i>em-sa</i> behind.   |  | <i>mā</i>        | from, come.                |
|  |  |  | <i>em teben</i> around.  |  | <i>mak</i>       | come.                      |
|  |  |  | <i>māu</i> water.  |  | <i>mak</i>       | grant.                     |
|  |  |  | <i>mā</i> like, as.  |  | <i>māfka</i>     | emerald.                   |
|  |  |  | <i>māhaā</i> to lament.  |  | <i>māā</i>       | {every eye,<br>{everybody. |
|  |   |   |  |  | <i>mat</i>       | eye.                       |
|  |   |   |  |  | <i>mauī</i>      | eyes.                      |

|  |                  |                            |  |                  |                           |
|--|------------------|----------------------------|--|------------------|---------------------------|
|  | <i>māhu</i>      | peoples.                   |  | <i>men</i>       | a duck.                   |
|  | <i>maser</i>     | dawn, twilight.            |  | <i>men</i>       | pain.                     |
|  | <i>māt</i>       | rays.                      |  | <i>men</i>       | to arrive.                |
|  | <i>māt</i>       | with thee.                 |  | <i>menāt</i>     | nurse.                    |
|  | <i>māt</i>       | place, tomb.               |  | <i>menfit</i>    | soldiers.                 |
|  | <i>māt</i>       | mother.                    |  | <i>menmenu</i>   | cattle.                   |
|  | <i>māt</i>       | law.                       |  | <i>menmen</i>    | food.                     |
|  | <i>māt-cheru</i> | {one whose word<br>is law. |  | <i>menχ</i>      | {contrived,<br>arranged.  |
|  | <i>māt</i>       | cabin, boat.               |  | <i>menχ</i>      | beneficent.               |
|  | <i>māt'et</i>    | oppression.                |  | <i>mer</i>       | lake.                     |
|  | <i>māk</i>       | virtue, protection.        |  | <i>mera</i>      | to be wrapped up.         |
|  | <i>māket</i>     | virtues.                   |  | <i>mer</i>       | to harm, to pain.         |
|  | <i>emma</i>      | {in the midst,<br>among.   |  | <i>mer</i>       | oil.                      |
|  | <i>mān</i>       | daily.                     |  | <i>mer</i>       | to tie.                   |
|  | <i>men</i>       | to be established?         |  | <i>mer</i>       | {to love, to be<br>loved. |
|  | <i>men</i>       | perpetuity.                |  | <i>mer, mert</i> | desire, wish.             |
|  | <i>meti</i>      | ten.                       |  | <i>Merseker</i>  | a form of Athor.          |
|  | <i>mert</i>      | the damned.                |  | <i>mert</i>      | the damned.               |

|  |                |  |  |                             |                                 |
|--|----------------|--|--|-----------------------------|---------------------------------|
|  | <i>merti</i>   | the damned.                                      |  | <i>mast</i>                 | leg.                            |
|  | <i>meh</i>     | { to be filled, to<br>fill, fulness.             |  | <i>mest</i>                 | sole of the foot.               |
|  | <i>mehu</i>    | cubit.   |  | <i>mestet</i>               | nostril.                        |
|  | <i>Ma'acha</i> | Uræus goddess.                                   |  | <i>maka</i>                 | { crocodile.<br>symbol of evil. |
|  | <i>mehenet</i> | northern chapel.                                 |  | <i>Mut</i>                  | a goddess.                      |
|  | <i>mahat</i>   | tomb.  |  | <i>mut</i>                  | mother.                         |
|  | <i>Meht</i>    | the North.                                       |  | <i>mit</i>                  | damned one.                     |
|  | <i>mes</i>     | to follow, to pass.                              |  | <i>mitt</i> ( <i>fem.</i> ) | damned one.                     |
|  | <i>mas</i>     | to bring.  |  | <i>mit</i>                  | the damned.                     |
|  | <i>mes</i>     | { to be earved, to<br>form, to give<br>birth to. |  | <i>meter</i>                | to look.                        |
|  | <i>mest</i>    | Mesat bird.                                      |  |                             |                                 |

~~~~~, ✓, ♂ N.

|                                                                                     |                     |                                        |                                                                                     |              |                   |
|-------------------------------------------------------------------------------------|---------------------|----------------------------------------|-------------------------------------------------------------------------------------|--------------|-------------------|
|  | <i>en</i>           | {of, at, to, by, in,<br>{as, for, etc. |  | <i>naaiu</i> | to be adored.     |
|  | <i>ent</i>          | of, which.                             |  | <i>näs</i>   | to be proclaimed. |
|  | <i>en χeft</i>      | before.                                |  | <i>nätet</i> | corn, grain.      |
|  | <i>en-χer</i>       | with.                                  |  | <i>nä</i>    | I.                |
|  | <i>en χer tepau</i> | (line 95).                             |  | <i>na</i>    | the.              |
|  | <i>na</i>           | we, us.                                |  | <i>nä</i>    | writing, scribe.  |

|  |                    |                                             |  |                  |                                                                   |
|--|--------------------|---------------------------------------------|--|------------------|-------------------------------------------------------------------|
|  | <i>nini</i>        | to adore, praise.                           |  | <i>nemā</i>      | new.                                                              |
|  | <i>neb, nebt</i>   | all, every.                                 |  | <i>nem</i>       |                                                                   |
|  | <i>nebu</i>        | all, every (plural).                        |  | <i>nemā</i>      | a second time.                                                    |
|  | <i>neb</i>         | lord.                                       |  | <i>nemmat</i>    | to lie down.                                                      |
|  | <i>nebu</i>        | lords.                                      |  | <i>Nem-mahet</i> | a goddess.                                                        |
|  | <i>Neb-er-t'ra</i> | {See <i>Todtenbuch</i> , 17, 6; 46, etc.    |  | <i>nemmat</i>    | couch.                                                            |
|  | <i>Nebt-hat</i>    | Nephthys.                                   |  | <i>nemmet</i>    | block.                                                            |
|  | <i>Neb-xat</i>     | Nephthys.                                   |  | <i>enen</i>      | like.                                                             |
|  | <i>nu</i>          | of.                                         |  | <i>ennu</i>      | {to order, to arrange.                                            |
|  | <i>nub</i>         | gold.                                       |  | <i>ennu</i>      | to touch.                                                         |
|  | <i>nebt</i>        | flame.                                      |  | <i>ennu</i>      | instant, moment.                                                  |
|  | <i>Nebt</i>        | {Lock<br>(cirrus cloud).                    |  | <i>nerau</i>     | terror.                                                           |
|  | <i>nepa</i>        | grain, corn.                                |  | <i>nehem</i>     | to rejoice.                                                       |
|  | <i>nef</i>         | to him, for him.                            |  | <i>nehes</i>     | {to wake up, to<br>arouse oneself.                                |
|  | <i>nef</i>         | {breeze, breezes,<br>wind or breath.        |  | <i>Nehat</i>     | The Metropolis<br>of the XXth or<br>XXIst nome of<br>Upper Egypt. |
|  | <i>nefer</i>       | good, pleasant.                             |  | <i>nehebt</i>    | neck.                                                             |
|  | <i>neferu</i>      | glories, bliss.                             |  | <i>Nehebka</i>   | a goddess.                                                        |
|  | <i>Nem</i>         | {See <i>Todtenbuch</i> ,<br>17, 54; 153, 8. |  | <i>nehem</i>     | to deliver.                                                       |

|  |  |                |                                |
|--|--|----------------|--------------------------------|
|  |  | <i>nehem</i>   | to repulse.                    |
|  |  | <i>enhenti</i> | to repulse.                    |
|  |  | <i>nehes</i>   | negroes.                       |
|  |  | <i>neht</i>    | to rejoice.                    |
|  |  | <i>Nāχā</i>    | an enemy of Rā.                |
|  |  | <i>neχen</i>   | baby.                          |
|  |  | <i>Neχent</i>  | {A mythological place.         |
|  |  | <i>neχex</i>   | enduring.                      |
|  |  | <i>neχex</i>   | whip.                          |
|  |  | <i>neχex</i>   | old man.                       |
|  |  | <i>next</i>    | {strong, powerful, victorious. |
|  |  | <i>nes</i>     | to her.                        |
|  |  | <i>nesi</i>    | spectres.                      |
|  |  | <i>nesit</i>   | spectres.                      |
|  |  | <i>nas̄p</i>   | bite.                          |
|  |  | <i>nesert</i>  | flame.                         |
|  |  | <i>nešen</i>   | to be harmful.                 |
|  |  | <i>nešeni</i>  | destruction.                   |
|  |  | <i>net</i>     | to thee.                       |

|  |  |            |                           |
|--|--|------------|---------------------------|
|  |  | <i>Nit</i> | Neith.                    |
|  |  |            | <i>Nitagert</i> Nitocris. |
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|--|--|-----------------------|------------------------|--|--|-----------------|-----------------------------|
|  |  | <i>nutär</i>          | divine                 |  |  | <i>net'er</i>   | to seize.                   |
|  |  | <i>nutär-as</i>       | divine.                |  |  | <i>net'net'</i> | to proclaim.                |
|  |  | <i>nuträ</i>          | {strength, to protect. |  |  | <i>net'erau</i> | {to overcome, to seize.     |
|  |  | <i>nutär</i>          | protector.             |  |  | <i>Net'erau</i> | land of Seizure.            |
|  |  | <i>nutär<br/>tuat</i> | {divine dawn.          |  |  | <i>net'es</i>   | little.                     |
|  |  | <i>nutär<br/>tuat</i> | {name of a dignity.    |  |  | <i>net'est</i>  | little.                     |
|  |  | <i>entes</i>          | she                    |  |  | <i>nuk</i>      | I, me, my.                  |
|  |  | <i>entus</i>          | she, her.              |  |  | <i>nek</i>      | to thee, for thee.          |
|  |  | <i>entet</i>          | thou                   |  |  | <i>Nakä</i>     | {A serpent,<br>enemy of Ra. |
|  |  | <i>net'</i>           | to pay homage          |  |  | <i>neken</i>    | destruction.                |
|  |  |                       | to be glad, rejoice.   |  |  |                 |                             |

## R.

|  |  |                 |                                       |  |  |             |                                 |
|--|--|-----------------|---------------------------------------|--|--|-------------|---------------------------------|
|  |  | <i>er</i>       | {at, to, upon, in,<br>beyond,against. |  |  | <i>Rā</i>   | The sun-god.                    |
|  |  | <i>er</i>       | over.                                 |  |  | <i>rā</i>   | {lodge, station,<br>storehouse. |
|  |  | <i>er äa ur</i> | exceedingly.                          |  |  | <i>ruha</i> | evening.                        |
|  |  | <i>re</i>       | mouth.                                |  |  | <i>erpā</i> | prince.                         |
|  |  | <i>Ru-stau</i>  | {The mouth of<br>the tomb.            |  |  | <i>eref</i> | to him, for him.                |
|  |  | <i>Rā</i>       | The sun-god.                          |  |  |             |                                 |

|  |                |                         |  |                |                            |
|--|----------------|-------------------------|--|----------------|----------------------------|
|  | <i>erma</i>    | near.                   |  | <i>reruti</i>  | gates.                     |
|  | <i>remu</i>    | fishes.                 |  | <i>rerem</i>   | to weep.                   |
|  | <i>rimi</i>    | to weep.                |  | <i>rex</i>     | to know.                   |
|  | <i>remem</i>   | to weep.                |  | <i>rexit</i>   | {mankind,<br>mortals.      |
|  | <i>ren</i>     | name.                   |  | <i>eres</i>    | to her.                    |
|  | <i>renp</i>    | to become young.        |  | <i>res</i>     | {to rouse up, to<br>awake. |
|  | <i>renpit</i>  | year.                   |  | <i>resu</i>    | the south.                 |
|  | <i>renpitu</i> | plants.                 |  | <i>resenet</i> | south chapel.              |
|  | <i>renen</i>   | to nurse.               |  | <i>resa</i>    | delight.                   |
|  | <i>renen</i>   | to dandle.              |  | <i>erek</i>    | to thee, for thee.         |
|  | <i>renent</i>  | fortune.                |  | <i>ertā</i>    | to give.                   |
|  | <i>Renti</i>   | a goddess.              |  | <i>retu</i>    | legs.                      |
|  | <i>rer</i>     | (line 181).             |  | <i>ret</i>     | men.                       |
|  | <i>rer</i>     | {circumambula-<br>tion. |  |                |                            |
|  | <i>rer</i>     | to go round.            |  | <i>ret</i>     | staircase.                 |
|  | <i>rerut</i>   | round.                  |  | <i>ret</i>     | vigorously.                |

## H.

|  |           |        |  |            |          |
|--|-----------|--------|--|------------|----------|
|  | <i>ha</i> | hail.  |  | <i>ha</i>  | to fall. |
|  | <i>ha</i> | to go. |  | <i>hai</i> | to fall? |

|  |                 |                                      |  |                |                    |
|--|-----------------|--------------------------------------|--|----------------|--------------------|
|  | <i>ha</i>       | Hail! O!                             |  | <i>huā</i>     | ..... (line 53).   |
|  | <i>hi</i>       | O!                                   |  | <i>hun</i>     | baby.              |
|  | <i>hamham</i>   | to roar.                             |  | <i>heb</i>     | festival.          |
|  | <i>hen</i>      | to cry, to invoke.                   |  | <i>heb</i>     | festival.          |
|  | <i>hen</i>      | him.                                 |  | <i>hebebēt</i> | the deep.          |
|  | <i>hru</i>      | day.                                 |  | <i>hebs</i>    | to clothe.         |
|  | <i>ha hotep</i> | behind.                              |  | <i>hept</i>    | to embrace.        |
|  |                 |                                      |  | <i>hapt</i>    | to advance.        |
|  | <i>hat</i>      | the North.                           |  | <i>hefnu</i>   | myriads, millions. |
|  | <i>Hait</i>     | Hait.                                |  | <i>hem</i>     | to turn back.      |
|  | <i>hāu</i>      | members, limbs.                      |  | <i>hamemu</i>  | unborn peoples.    |
|  |                 |                                      |  | <i>hemet</i>   | spouse, wife.      |
|  | <i>hau</i>      | {common, people,<br>עֲמִי הָרִזְצֵן} |  | <i>hen</i>     | to be repulsed.    |
|  | <i>Hanebu</i>   | the Greeks.                          |  | <i>hen</i>     | majesty.           |
|  | <i>hāā</i>      | to rejoice.                          |  | <i>hnā</i>     | with.              |
|  | <i>hap</i>      | to hide.                             |  | <i>hennu</i>   | <i>hennu</i> boat. |
|  | <i>Hapi</i>     | {a genius of<br>Amenti.              |  | <i>henhenu</i> | slaughterers.      |
|  | <i>Hāpi</i>     | Nile.                                |  | <i>hemet</i>   | mistress, spouse.  |
|  | <i>Hapi</i>     | Apis.                                |  | <i>henkset</i> | wig.               |

|  |                   |                                                      |  |                                |                              |
|--|-------------------|------------------------------------------------------|--|--------------------------------|------------------------------|
|  | <i>henqeq</i>     | throat.                                              |  | <i>heh</i>                     | millions.                    |
|  | <i>Her</i>        | Horus.                                               |  | <i>hesb</i>                    | design, thought.             |
|  | <i>Hor-Sexat</i>  | {See Brugsch, Dict. Géog., p. 513.                   |  | <i>hesbt</i>                   | to reckon.                   |
|  | <i>Her Setti</i>  | {Horus of Latopolis. (Brugsch, Dict. Géog., p. 520.) |  | <i>hesiu</i>                   | favoured ones.               |
|  | <i>Her-tuatti</i> | {Horus of the dawn.                                  |  | <i>het</i>                     | house.                       |
|  | <i>her</i>        | {upon, at, from, for, against.                       |  | <i>het</i>                     | temple.                      |
|  | <i>her ab</i>     | within.                                              |  | <i>het a</i>                   | great house.                 |
|  | <i>her sa</i>     | behind.                                              |  | { <i>Het</i><br><i>bennu</i> } | the bennu house.             |
|  | <i>hra</i>        | faee.                                                |  | <i>het ur</i>                  | {house of the aged<br>one.}  |
|  | <i>hrau</i>       | faces.                                               |  | <i>Het-Seb</i>                 | House of Seb.                |
|  | <i>hra neb</i>    | {every face,<br>everybody.}                          |  | <i>ha</i>                      | name of a dignity.           |
|  | <i>hrau nebu</i>  | {every face,<br>everybody.}                          |  | <i>hati</i>                    | hearts.                      |
|  | <i>her</i>        | to be parted from.                                   |  | <i>hetep</i>                   | eup.                         |
|  | <i>herit</i>      | terror.                                              |  | <i>hotep</i>                   | {the beginning,<br>each.}    |
|  | <i>heret</i>      | the upper regions.                                   |  | <i>hotepau</i>                 | prime, beautiful.            |
|  | <i>heh</i>        | everlasting.                                         |  | <i>hotep</i>                   | {peace, to set, to<br>rest.} |

|  |  |                    |                                 |  |             |                                               |
|--|--|--------------------|---------------------------------|--|-------------|-----------------------------------------------|
|  |  | <i>hotepau</i>     | offerings.                      |  | <i>χait</i> | ruin.                                         |
|  |  | <i>hotep-āau</i>   | chiefs.                         |  | <i>χāī</i>  | to yield.                                     |
|  |  | <i>hetep hru</i>   | daily.                          |  | <i>χāu</i>  | thousands.                                    |
|  |  | <i>hetem</i>       | to annihilate.                  |  | <i>χab</i>  | crescent.                                     |
|  |  | <i>hetem</i>       | to destroy.                     |  | <i>χaut</i> | table.                                        |
|  |  | <i>hat'</i>        | white.                          |  |             | <i>χabesu</i> constellations.                 |
|  |  | <i>hat'</i>        | white crown.                    |  | <i>χat</i>  | body.                                         |
|  |  | <i>hat'</i>        | silver.                         |  | <i>χat</i>  | body, belly.                                  |
|  |  | <i>het'ui</i>      | light.                          |  |             | {to rise (as the sun).                        |
|  |  | <i>Hat'-hetep.</i> |                                 |  | <i>χāī</i>  | crown.                                        |
|  |  | <i>heken</i>       | to cry out.                     |  |             | <i>χāu</i> crowns, diadems.                   |
|  |  | <i>hehennu</i>     | hymns.                          |  |             | <i>χāī</i> crowned.                           |
|  |  | <i>hekanti</i>     | {might, power,<br>enchantments. |  |             | <i>χaxa</i> stars, starlight.                 |
|  |  | <i>heq</i>         | beer.                           |  |             | <i>χu</i> to protect.                         |
|  |  | <i>heq</i>         | ruler, governor.                |  |             | <i>χu</i> shining.                            |
|  |  | <i>heqt</i>        | queen.                          |  |             | <i>χu</i> a whip.                             |
|  |  | <i>heqt</i>        | kingdoms.                       |  |             | <i>χu, χut</i> {glory, glorious<br>splendour. |
|  |  | <i>χa</i>          | to measure.                     |  |             |                                               |

|  |  |                      |                                                        |
|--|--|----------------------|--------------------------------------------------------|
|  |  | $\chi u$ , $\chi ut$ | beatified spirit.                                      |
|  |  | $\chi utu$           | beatified spirits.                                     |
|  |  | $\chi ebit$          | shade.                                                 |
|  |  | $\chi ebit$          | {See Brugsch, Dict.<br>Géog., p. 568.                  |
|  |  | $\chi eper\bar{u}$   | a god.                                                 |
|  |  | $\chi eper$          | to become.                                             |
|  |  | $\chi eperu$         | a form ( $\bar{a}ru$ ?).                               |
|  |  | $\chi epe\bar{s}$    | a thigh.                                               |
|  |  | $\chi eft$           | with, when.                                            |
|  |  | $\chi eft$           | enemy.                                                 |
|  |  | $\chi efti$          | enemies (mase).                                        |
|  |  | $\chi eftit$         | enemies (fem.).                                        |
|  |  | $\chi em$            | { to overthrow, to<br>be destroyed,<br>to be ignorant. |
|  |  | $\chi emennu$        | eight.                                                 |
|  |  | $\chi emennu$        | eight.                                                 |
|  |  | $\chi emtu$          | bronze.                                                |
|  |  | $\chi en$            | to carry, to convey.                                   |
|  |  | $\chi en\bar{a}$     | { to be imprisoned,<br>held captive.                   |
|  |  | $\chi num$           | Chnumis.                                               |
|  |  | $\chi num$           | Chnumis.                                               |
|  |  | $\chi num$           | to join, unite.                                        |
|  |  | $\chi ennu$          | interior.                                              |
|  |  | $\chi ennu$          | invocations.                                           |
|  |  | $\chi ennu$          | rebellion.                                             |
|  |  | $\chi ent$           | among.                                                 |
|  |  | $\chi ent-an-ma$     | a deity.                                               |
|  |  | $\chi onsuren$       | { Chonsu of the<br>II double name.                     |
|  |  | $\chi entiu$         | priestesses.                                           |
|  |  | $\chi er$            | { to, with, in pre-<br>senee of, before.               |
|  |  | $\chi er$            | to fall.                                               |
|  |  | $\chi er$            | having, under.                                         |
|  |  | $\chi er-abu$        | line 94.                                               |
|  |  | $\chi erp$           | chief, prince.                                         |
|  |  | $\chi er neter$      | { hell, the nether<br>world.                           |

|  |  |                |                                                  |  |  |                 |                                       |
|--|--|----------------|--------------------------------------------------|--|--|-----------------|---------------------------------------|
|  |  | $\chi_{ert}$   | {to go round,<br>circuit.                        |  |  | $\chi_{et}$     | to cut.                               |
|  |  | $\chi_{esbet}$ | lapis lazuli.                                    |  |  | $\chi_{et}$     | to follow.                            |
|  |  | $\chi_{esef}$  | to repulse, stop.                                |  |  | $\chi_{et}$     | thing, things.                        |
|  |  | $\chi_{est}$   | {for {to repulse, drive<br>$\chi_{esef}$ } back. |  |  | $\chi_{ut}$     | horizon.                              |
|  |  | $\chi_{et}$    | flame.                                           |  |  | $\chi_{etem}$   | {to seal, to shut,<br>{shut up place. |
|  |  | $\chi_{et}$    | after.                                           |  |  | $\chi_{ak-abu}$ | enemies, foes.                        |

پ, س.

|  |  |        |                             |  |  |                    |                                 |
|--|--|--------|-----------------------------|--|--|--------------------|---------------------------------|
|  |  | $s$    | her, she.                   |  |  | $sa-\bar{a}n\chi$  | to make line.                   |
|  |  | $sa$   | to know.                    |  |  | $sah$              | mummy, form.                    |
|  |  | $Sau$  | a god.                      |  |  | $sas$              | six.                            |
|  |  | $sa$   | {to guard, pro-<br>tection. |  |  | $s\bar{a}s\bar{t}$ | to multiply.                    |
|  |  | $sa$   | behind.                     |  |  | $sef\chi$          | seven.                          |
|  |  | $sa$   | person.                     |  |  | $su$               | {it, him, he, she,<br>{her.     |
|  |  | $sa$   | to crush.                   |  |  | $s-use\chi$        | to make great.                  |
|  |  | $Sa$   | Sais.                       |  |  | $sus$              | to worship.                     |
|  |  | $sa$   | thirty.                     |  |  | $Sut$              | a god.                          |
|  |  | $se$   | son.                        |  |  | $sut'a$            | {to protect, to<br>{drive away. |
|  |  | $saru$ | to go (?)                   |  |  | $sab$              | jackal.                         |

|  |  |                 |                                          |
|--|--|-----------------|------------------------------------------|
|  |  | <i>Seb.</i>     | a god.                                   |
|  |  | <i>sba</i>      | door.                                    |
|  |  | <i>sebu</i>     | stars.                                   |
|  |  | <i>sebau</i>    | enemies.                                 |
|  |  | <i>sebeχ</i>    | to protect.                              |
|  |  | <i>sāp</i>      | examiner.                                |
|  |  | <i>sep II</i>   | twice.                                   |
|  |  | <i>sep III</i>  | thrice.                                  |
|  |  | <i>sep IV</i>   | four times.                              |
|  |  | <i>sepaku</i>   | to thrust.                               |
|  |  | <i>sept</i>     | nome.                                    |
|  |  | <i>Sept</i>     | a god.                                   |
|  |  | <i>sept</i>     | { to provide, provision, to be provided. |
|  |  | <i>sef</i>      | yesterday.                               |
|  |  | <i>sef</i>      | baby.                                    |
|  |  | <i>sam</i>      | grass, vegetables.                       |
|  |  | <i>smā</i>      | to slay.                                 |
|  |  | <i>smu</i>      | copper, gold.                            |
|  |  | <i>smu</i>      | gold, copper.                            |
|  |  | <i>sem-tāiu</i> | pilot, to lead.                          |
|  |  | <i>smen</i>     | to be established.                       |
|  |  | <i>smer</i>     | name of a dignity.                       |
|  |  | <i>sems</i>     | elder.                                   |
|  |  | <i>smat</i>     | half month.                              |
|  |  | <i>smātχeru</i> | { to make triumph.                       |
|  |  | <i>Samti.</i>   | (line 258).                              |
|  |  | <i>samti</i>    | shooters.                                |
|  |  | <i>sen</i>      | to pass.                                 |
|  |  | <i>sen</i>      | second.                                  |
|  |  | <i>sen</i>      | they, their, them.                       |
|  |  | <i>sent</i>     | (line 383).                              |

|  |                |                                  |  |                  |                                     |
|--|----------------|----------------------------------|--|------------------|-------------------------------------|
|  | <i>senā</i>    | brother.                         |  | <i>serau</i>     | plants.                             |
|  | <i>sentā</i>   | sister.                          |  | <i>seref</i>     | warmth.                             |
|  | <i>senit</i>   | two sisters.                     |  | <i>seres</i>     | to arouse.                          |
|  | <i>senat</i>   | orbit.                           |  | <i>Serqet</i>    | a goddess.                          |
|  | <i>sneb</i>    | to heal.                         |  | <i>seheb</i>     | to make festal.                     |
|  | <i>senen</i>   | image.                           |  | <i>shap</i>      | to conceal.                         |
|  | <i>sennu</i>   | cakes.                           |  | <i>sehen</i>     | command.                            |
|  | <i>senehep</i> | to come forth.                   |  | <i>seher</i>     | { to repulse, drive<br>away.        |
|  | <i>sens</i>    | to invoke.                       |  | <i>s-hotep</i>   | { to make propi-<br>tiation.        |
|  | <i>sensenā</i> | to smell.                        |  | <i>sah-Xepes</i> | (line 258).                         |
|  | <i>senes</i>   | to open.                         |  | <i>sahu</i>      | counsel.                            |
|  | <i>sentra</i>  | incense.                         |  | <i>suht</i>      | { egg, son,<br>daughter.            |
|  | <i>sent</i>    | { terror, fear, to<br>be afraid. |  | <i>shat' ur</i>  | { Great illumi-<br>nator.           |
|  | <i>Senketi</i> | Asiatics.                        |  | <i>sex'a</i>     | to proclaim.                        |
|  | <i>ser</i>     | to be exalted.                   |  | <i>sexem</i>     | { to be strong, to<br>prevail.      |
|  | <i>ser</i>     | to proclaim.                     |  | <i>Sexem</i>     | { Brugsch, Dict.<br>Géog., p. 737). |
|  | <i>ser</i>     | to beautify.                     |  | <i>sexem</i>     | shrine.                             |

|  |                     |                                           |  |                |                                                |
|--|---------------------|-------------------------------------------|--|----------------|------------------------------------------------|
|  | <i>seχer</i>        | plan, design.                             |  | <i>sesep</i>   | light.                                         |
|  | <i>s-χepeρ</i>      | to create.                                |  | <i>sessaut</i> | deprived.                                      |
|  | <i>seχer</i>        | to overthrow.                             |  | <i>sešet</i>   | tiara.                                         |
|  | <i>seχeru</i>       | { castaways.<br>castaways ( <i>fem.</i> ) |  | <i>sešeta</i>  | to hide, conceal.                              |
|  | <i>Seker</i>        | Socharis.                                 |  | <i>sekemi</i>  | to make complete.                              |
|  | <i>sexet</i>        | a goddess.                                |  | <i>sekt</i>    | to decay.                                      |
|  | <i>sexet</i>        | the <i>sexet</i> crown.                   |  | <i>sekti</i>   | boat.                                          |
|  | <i>Sexet-Āaru</i>   | (p. xxi).                                 |  | <i>seq</i>     | to be silent.                                  |
|  | <i>sexet-hotepu</i> | { See Brugsch, Dict.<br>Géog., p. 548.    |  | <i>seqa</i>    | to gather.                                     |
|  | <i>s-χut</i>        | to glorify.                               |  | <i>segeb</i>   | to refresh.                                    |
|  | <i>Sesu</i>         | { See Brugsch, Dict.<br>Géog., p. 752.    |  | <i>seqenen</i> | { to supply, to<br>anoint.                     |
|  | <i>sesen</i>        | to smell.                                 |  | <i>seger</i>   | to imprison.                                   |
|  | <i>seš</i>          | to divide, to open.                       |  | <i>seqet</i>   | { to traverse, to<br>travel, to make<br>to go. |
|  | <i>sesé</i>         | to pass.                                  |  | <i>sat</i>     | seed.                                          |
|  | <i>sesau</i>        | { letters, writing,<br>pictures.          |  | <i>sati</i>    | lit. "sowing."                                 |
|  | <i>sesep</i>        | to receive.                               |  | <i>Sati</i>    | a goddess.                                     |

|  |               |                    |  |                                 |                 |
|--|---------------|--------------------|--|---------------------------------|-----------------|
|  | <i>Sati</i>   | Asiatics.          |  | <i>sotemet</i>                  | (line 84).      |
|  | <i>satu</i>   | ray, beam.         |  | <i>suten</i>                    | king.           |
|  | <i>set</i>    | country.           |  | <i>suten</i>                    | king.           |
|  | <i>set</i>    | they, them.        |  | <i>suten</i>                    | king.           |
|  | <i>set</i>    | smell.             |  | <i>suten</i>                    | royal.          |
|  | <i>sti</i>    | smell.             |  | <i>Suten-het-se</i> (line 256). |                 |
|  | <i>set</i>    | flame.             |  | <i>set</i>                      | wide, extended. |
|  | <i>setu</i>   | to provide.        |  | <i>stes</i>                     | to make rise.   |
|  | <i>sta</i>    | to be towed along. |  | <i>seteqa</i>                   | to hide.        |
|  | <i>sta</i>    | flood.             |  | <i>seteqa</i>                   | to hide.        |
|  | <i>sotepu</i> | selections.        |  | <i>set'ebu</i>                  | disasters.      |
|  | <i>setef</i>  | to sacrifice.      |  | <i>ster</i>                     | to lie.         |
|  | <i>sotem</i>  | to hear.           |  |                                 |                 |

S or SH.

|  |             |                                    |  |            |               |
|--|-------------|------------------------------------|--|------------|---------------|
|  | <i>śā</i>   | { to traverse, to begin, to arise. |  | <i>sai</i> | destiny.      |
|  | <i>śatā</i> | hundred.                           |  | <i>śa</i>  | book, scroll. |
|  | <i>śaás</i> | { to traverse, to pass.            |  | <i>śat</i> | writings.     |
|  |             |                                    |  | <i>śat</i> | slaughters.   |

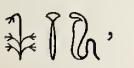
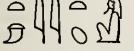
|  |      |                        |  |       |                          |
|--|------|------------------------|--|-------|--------------------------|
|  | ū    | A god.                 |  | ūnātu | repulse.                 |
|  | ū    | empty.                 |  | ūrau  | young ones.              |
|  | ūp   | to be blind.           |  | ūsu   | {followers,<br>servants. |
|  | ūps  | {venerable,<br>august. |  | ūsu   | bandages.                |
|  | ūfit | exceeding.             |  | ūseru | arrows.                  |
|  | ūfit | terror.                |  | ūt    | place, station.          |
|  | ūm   | to go, travel.         |  | ū[ta] | to cover, to veil.       |
|  | ūmem | to flame, burn.        |  | ūt    | to proclaim.             |

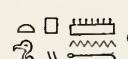
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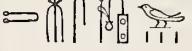
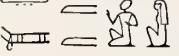
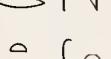
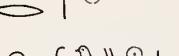
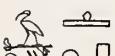
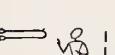
|  |       |                  |  |       |                           |
|--|-------|------------------|--|-------|---------------------------|
|  | k     | thy, thee, thou. |  | keheb | attack, assault.          |
|  | ka    | bull.            |  | kahab | to seize.                 |
|  | ka    | bull.            |  | kahab | to butt, to strike.       |
|  | ka    | genius, image.   |  | kras  | {to bury,<br>sarcophagus. |
|  | kat   | works.           |  | kerat | coffin.                   |
|  | ka    | high.            |  | kerat | sarcophagus.              |
|  | ki    | another.         |  | Kert  | Kert.                     |
|  | kua   | I.               |  | kes   | homage.                   |
|  | Kebti | Coptos.          |  | kesu  | bones.                    |

|  |                 |                             |  |              |              |
|--|-----------------|-----------------------------|--|--------------|--------------|
|  | <i>Keskeset</i> | {Appolinopolis<br>parva.    |  | <i>Qemt</i>  | Egypt.       |
|  | <i>kat</i>      | to build.                   |  | <i>qenu</i>  | cavalry.     |
|  | <i>kekiu</i>    | darkness.                   |  | <i>qenu</i>  | strong.      |
|  | <i>qa</i>       | height, to be high.         |  | <i>qent</i>  | rage.        |
|  | <i>qa-ā</i>     | needy of hand.              |  | <i>qarti</i> | orbits.      |
|  | <i>qab</i>      | interior.                   |  | <i>qarti</i> | circles.     |
|  | <i>qebā</i>     | (line 79).                  |  | <i>gerut</i> | posternity.  |
|  | <i>qebh</i>     | refreshment.                |  | <i>qāḥ</i>   | arm.         |
|  | <i>Qebh</i>     | {an old name<br>for heaven. |  | <i>qa</i>    | void, empty. |
|  | <i>qebeh</i>    | libationer.                 |  | <i>qa</i>    | to perish.   |
|  | <i>geften</i>   | monkey.                     |  | <i>ger</i>   | in silence.  |
|  | <i>gefāu</i>    | virtues.                    |  | <i>kereh</i> | night.       |
|  | <i>qam</i>      | to finish.                  |  | <i>gerh</i>  | night.       |
|  | <i>ān qam</i>   | endless.                    |  | <i>qatu</i>  | a demon.     |
|  | <i>qema</i>     | to make, create.            |  | <i>getiu</i> | labourers.   |
|  | <i>qemah</i>    | to look.                    |  |              |              |
|  | <i>qen</i>      | defect, weakness.           |  |              |              |

## D T. T.

|                                                                                    |                               |                                          |
|------------------------------------------------------------------------------------|-------------------------------|------------------------------------------|
|                                                                                    | thce, thy, thou.              |                                          |
|    | <i>Ta-hat'</i>                | Upper Egypt.                             |
|    | <i>ta</i>                     | {land, earth,<br>country.                |
|    | <i>taiu</i>                   | lands, countries.                        |
|    | <i>Taiu</i>                   | {Upper and<br>Lower Egypt.               |
|    | <i>Tamer</i>                  | Egypt.                                   |
|    | <i>Ta-rekà</i> (?) (line 55). |                                          |
|   | <i>Tasert</i>                 | {See <i>Todtenbuch</i> ,<br>64, 28, etc. |
|  | <i>Tatanen</i>                | {See <i>Todtenbuch</i> ,<br>15, 40.      |
|  | <i>ta</i>                     | burning.                                 |
|  | <i>tat</i>                    | bread.                                   |
|  | <i>ta</i>                     | fire.                                    |
|  | <i>Tait</i>                   | (line 474).                              |
|  | <i>tef</i>                    | father.                                  |

|                                                                                     |                              |                                               |
|-------------------------------------------------------------------------------------|------------------------------|-----------------------------------------------|
|    | <i>Taχuāt</i>                | Queen of Necho II.                            |
|    | <i>Ta-sere-<br/>pi-mentu</i> | {mother of the<br>royal scribe<br>Amen-hotep. |
|    | <i>tu</i>                    | evil.                                         |
|    | <i>tua</i>                   | me.                                           |
|    | <i>tun</i>                   | to stretch the legs.                          |
|    | <i>tui</i>                   | that.                                         |
|    | <i>tut</i>                   | for.                                          |
|    | <i>tut</i>                   | image.                                        |
|   | <i>teben</i>                 | round, circuit.                               |
|  | <i>tephet</i>                | storehouse.                                   |
|  | <i>Tefnut</i>                | a god.                                        |
|  | <i>teflef</i>                | to rejoice.                                   |
|  | <i>tem</i>                   | not.                                          |
|  | <i>Tmu</i>                   | a god.                                        |
|  | <i>Tmu</i>                   | a god.                                        |

|                                                                                     |                        |                                                                                   |                                                                                     |                                                      |
|-------------------------------------------------------------------------------------|------------------------|-----------------------------------------------------------------------------------|-------------------------------------------------------------------------------------|------------------------------------------------------|
|    | to be bowed.           |  | <i>temsu</i>                                                                        | indictments.                                         |
|    | <i>tememu</i> mortals. |  | <i>ta</i>                                                                           | { to give, to be placed, given,<br>to give.          |
|    | <i>ten</i>             | ye, your.                                                                         |    | <i>taṭa</i> to give.                                 |
|    | <i>ten</i>             | that, this.                                                                       |    | { to worship, to adore.                              |
|    | <i>ten</i>             | How!                                                                              |    | { to worship, to adore.                              |
|    | <i>tennu</i>           | { how great, how much.                                                            |    | { to worship, to adore.                              |
|    | <i>tennu</i>           | to be divided.                                                                    |    | adorations.                                          |
|    | <i>tra</i>             | willow.                                                                           |    |                                                      |
|    | <i>tra</i>             | season, time.                                                                     |    | { nether world,<br>hell.                             |
|    | <i>traiu</i>           | two seasons.                                                                      |    | <i>Tūa-mut-</i> { A genius of<br><i>ef</i> { Amenti. |
|   | <i>Tehuti</i>          | Thoth.                                                                            |   | <i>teb</i> to shut.                                  |
|  | <i>Tahuti-hotep.</i>   |                                                                                   |  | <i>tebah</i> to pray.                                |
|  | <i>tešer</i>           | red.                                                                              |  | <i>teb</i> to be cut.                                |
|  | <i>teken</i>           | { to enter.<br>{ to come.                                                         |  | { to be furnished<br>with.                           |
|  | <i>tekek</i>           | to injure.                                                                        |  | tabernacles.                                         |
|  | <i>tet</i>             | to seize, carry off.                                                              |  | <i>tebu</i> nosegays.                                |
|  | <i>tet</i>             | people.                                                                           |  | { to be sealed, to seal.                             |
|  | <i>tut</i>             | placed.                                                                           |  | <i>tbān</i> myriads.                                 |

|  |               |                         |  |                    |                                     |
|--|---------------|-------------------------|--|--------------------|-------------------------------------|
|  | <i>tebu</i>   | fingers.                |  | <i>tehen</i>       | { to make obeisance.                |
|  | <i>tebh</i>   | to pray.                |  | <i>tehert</i>      | terror.                             |
|  | <i>tep</i>    | paddle.                 |  | <i>tes</i>         | { to rise, lift up oneself.         |
|  | <i>tep</i>    | taste.                  |  | <i>tes</i>         | to tie, to arrange.                 |
|  | <i>tep</i>    | head.                   |  | <i>tešer</i>       | blood.                              |
|  | <i>tep re</i> | (line 6).               |  | <i>Tešertet</i>    | { See Brugsch, Dict. Géog., p. 965. |
|  | <i>tem</i>    | to proclaim.            |  | <i>tet</i>         | hand.                               |
|  | <i>tem</i>    | knives.                 |  | <i>tet</i>         | hands.                              |
|  | <i>temati</i> | wings.                  |  | <i>tat̄ut</i>      | { to establish, make firm.          |
|  | <i>temit</i>  | town.                   |  | <i>Tat̄tu</i>      | { See Brugsch, Dict. Géog., p. 978. |
|  | <i>temt</i>   | to gather.              |  | <i>t'a</i>         | strength.                           |
|  | <i>temtet</i> | scaffold.               |  | <i>tātu</i>        | quadrupeds.                         |
|  | <i>tenhu</i>  | wings.                  |  | <i>t'at'anutsu</i> | powers, gods.                       |
|  | <i>tenten</i> | courage, valour.        |  | <i>t'am</i>        | power (line 70).                    |
|  | <i>ter</i>    | to destroy, break.      |  | <i>t'ent'en</i>    | { confidently, boldly.              |
|  | <i>tehen</i>  | { to prostrate oneself. |  | <i>t'er</i>        | all.                                |

|  |                 |                                          |  |  |  |             |                         |
|--|-----------------|------------------------------------------|--|--|--|-------------|-------------------------|
|  | <i>Teruti</i>   | name of a place.                         |  |  |  | <i>t'et</i> | to say, to speak.       |
|  | <i>t'erenti</i> | because.                                 |  |  |  |             |                         |
|  | <i>t'es</i>     | to destroy, cut.                         |  |  |  | <i>t'et</i> | words, voices.          |
|  | <i>t'esef</i>   | himself.                                 |  |  |  |             |                         |
|  | <i>t'esek</i>   | thyself.                                 |  |  |  | <i>t'at</i> | devil, demon.           |
|  | <i>t'sa</i>     | cakes (?).                               |  |  |  |             |                         |
|  | <i>t'et</i>     | body.                                    |  |  |  | <i>t'ai</i> | devils.                 |
|  | <i>t'et</i>     | { for ever,<br>everlasting,<br>eternity. |  |  |  | <i>t'it</i> | devils ( <i>fem.</i> ). |

Name of a place, the reading of which is doubtful.



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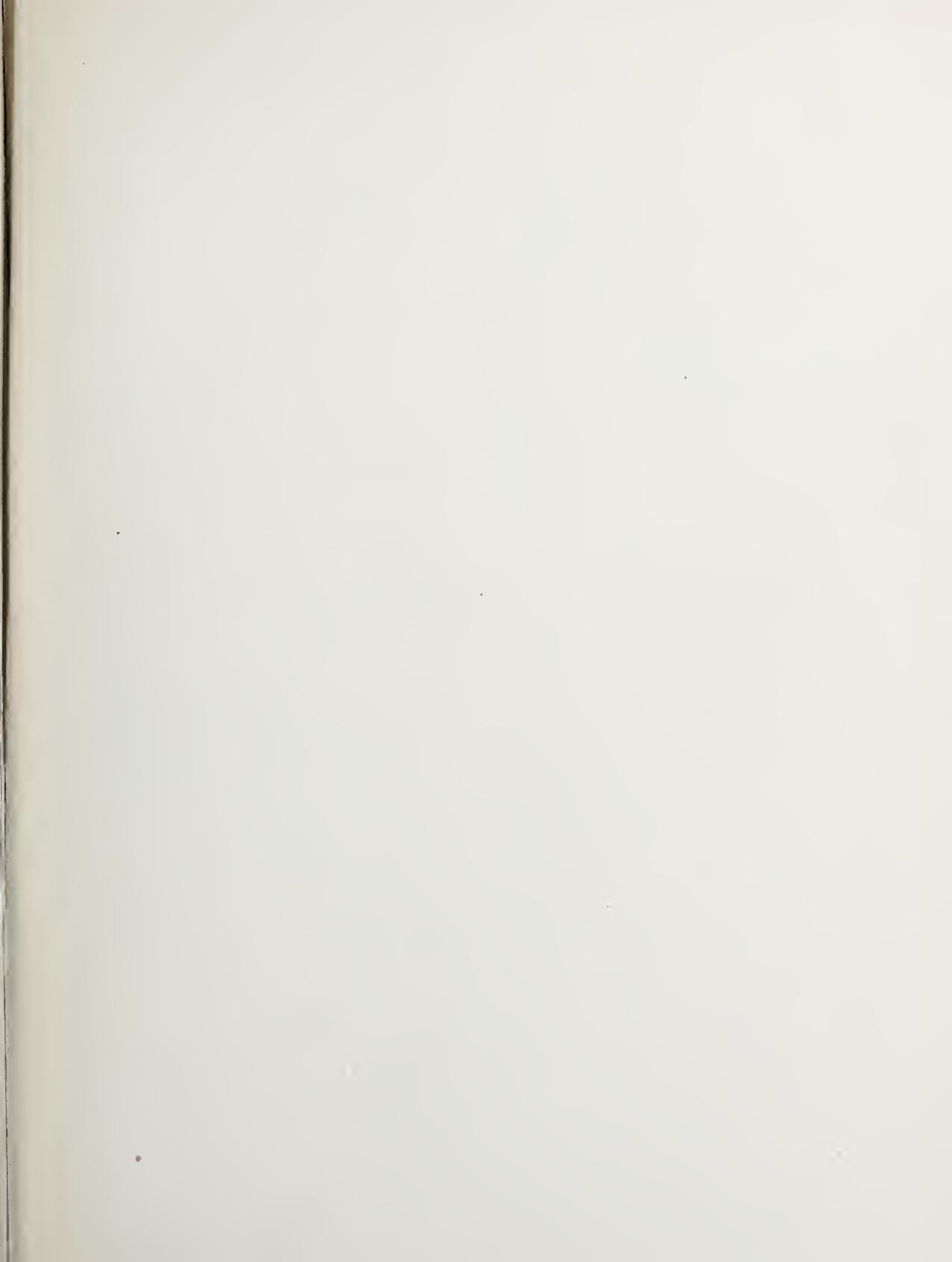
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